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SANDWICH ISLANDS.

LETTER FROM REV. ASA THURSTON TO
THE CORRESPONDING SECRETARY.

Kiruah, (Owhyhee,) Feb. 5, 1824.

Very dear Sir,
FROM these distant regions we behold the churches of our Lord, in the land of our fathers, unitedly praying the God of heaven, that the kingdoms of this world may become the kingdom of our Lord and of his Christ. We respond, *Amen, even so, Lord Jesus come quickly.*

After the reinforcement of our mission, the brethren designated Mr. Bishop and myself to this station. Mr. Ely was appointed my temporary associate; and Naihe and Kapiolani, who were removing to Owhyhee, offered us a passage in their vessel. But Mrs. Ely being by ill health rendered unfit to undertake the voyage, Mr. E. could not accompany us; and paramount duties rendering it inconsistent for any other to go, I, with my family, concluded to proceed alone.

Oct. 24. Most of the mission family accompanied us to the king's residence, by the water side, where a hymn was sung and a prayer offered in the native language. Then, with mingled emotions, we gave the parting hand to friends and helpers at Woahoo. In the cabin of a crowded native vessel, among annoying insects, filth and noise, oppressed by heat, confined air, and sea-sickness, and having the care of two babes, our voyage could not well be pleasant. Four nights thus passed away, when we reached Lahinah. Capt. Joy came with a boat, and kindly took us on shore to our friends, Messrs. Richards and Stewart. There, refreshed and cheered by Christian intercourse, retirement and repose, we passed a week, the memory of which will long be fondly cherished. In their place of worship I preached three times to full and attentive congregations, and once a little out of the village to a collection of about 100.

Arrival at Owhyhee.

Nov. 4. We again embarked on board the Nio for Owhyhee. The next day we reached Kiruah. The king arrived a little before us in an English whale ship, the captain of which kindly ordered a boat for our accommodation. The boat, in which the king was carried, passed on a little before us. When approaching the beach, the assembled multitude of subjects commenced a *wailing*. The king stepped from his boat, advanced a few steps, and standing on the centre of the circle, lifted up his voice for nearly twenty minutes, wailing with the multitude in the cry of *aloha*. Well might emotions of tenderness take possession of his heart, on returning to witness the scenes of his childhood and youth, and the house sacred to the remains of his venerated father, who, with all his power and greatness, had no better god to worship, than the neglected idol, which still stands, and is now hooted at by the passing boy as a senseless block.

The governor's attention being directed to the king, Mr. Young, who had resided at Kiruah during the absence of the governor at Mowee and Woahoo, kindly conducted us to one of the governor's houses, ordering a repast to be placed before us. The king called to see us, and stated his intention of soon visiting foreign countries, wishing to see in person the king of England, and the President of the United States.

The next day, the governor furnished us, for our present accommodation, with a large house, which had been built and occupied by Kaahumanu. He also offered the use of one of his sail-boats, and men to assist in removing our effects from the vessel.

Thus have I been called to return, and again sit down on this barren spot, where the first seven months of my missionary course were spent; where I labored, and where I wept. But with all its rudeness and barrenness, it is a most interesting field for missionary exertion. Within 30

miles of this place, there are not less than 20,000 inhabitants, who lie clustered in villages. In this village, there are about 3,000 inhabitants. This place is the permanent residence of the governor. His American name is John Adams; his native name is *Kuakini*, or *Kalua*. He daily takes coffee and tea at his own table, is fast rising in civilized habits, and speaks the English language intelligibly. He has lately purchased a framed house, brought from America. This house adds much to the appearance of his establishment, which he has been enclosing with a wall 10 or 12 feet high, and about the same in thickness.

A Church erected by the Governor.

At the time of my arrival, he was about completing a house for public worship. It was a work purely his own, and surpasses any other house of the kind found upon the islands. It is 60 feet by 30, thatched with *laupala*, a thatch the most neat and durable. Seats are placed around the walls, and together with the ground, are covered with mats, and four moveable forms are in the centre of the house. At the usual end for entrance is a large avenue, as if designed for folding doors. At the other end stands a decent painted pulpit, with two flights of stairs; and at the foot of each is an avenue as if for a small door. On each side are small openings, something in the form of windows. Without, a broad stone wall, the top covered with a white coral, forms an enclosure, which is covered with white gravel; and in one corner of this enclosure hangs a bell, sacred to the use of giving signals for solemn services. There is our place of worship, dignified with nothing but simplicity and neatness. But as erected by a heathen ruler on heathen ground, encircled by the ruins of a fallen *Heiau*, (temple,) where so lately were offered human victims, it wants neither gold nor carved work to induce the benevolent mind to contemplate it with interest. There may the mighty God vouchsafe his presence, and repenting sinners give joy to angels. During one month after reaching this place, public services were attended on the Sabbath, beneath the shade of some *ko* trees in the king's yard. But the house being completed, December 10th, the chiefs and people of Kiruah assembled to witness the solemn services of dedication. They were commenced by reading a part of Solomon's prayer at the dedication of the temple, translated into the Owhyhean language. We then sang the Jubilee Hymn, "*Pupu-hi ku ka pu*," or, "Blow ye the trumpet," &c. I preached a sermon on this occasion from Haggai 1:7,8. "Thus saith the

Lord of hosts, Consider your ways. Go up to the mountains, and bring wood, and build the house, and I will take pleasure in it, saith the Lord."

Since that time, two meetings have been regularly attended every Sabbath. The congregations, which usually assemble, are from 600 to 1000, who listen with a good degree of seriousness. The governor and his wife uniformly attend. He requires his people externally to observe the Sabbath, and to make such previous preparation as to have no fires lighted up on that day. This regulation is generally observed by the people.

Promising Indications among the Chiefs.

During the two past months, by the particular request of the governor, either Thomas, or myself, has conducted family worship at his house, morning and evening. This practice has also been introduced into the families of other inferior chiefs.

During seasons of public worship, one woman of considerable distinction, whose head is silvered with age, is ever seen sitting on the mat, leaning on the end of the foremost form, seemingly regardless of every thing, but what falls from the lips of the speaker. We have had several interesting interviews with her. Calling on us, one evening after meeting, and expressing, with much feeling, her desires to know and worship God aright, before going to the grave, Thomas taught her a short prayer, which she and her train repeated till fixed in their minds, and then returned home, repeating it as they passed along.

Kapiolani, Naihe, and their train, have several times come 16 miles from *Kaawaroa* to this place, for the sake of hearing the Gospel. Ever since missionaries arrived, Kapiolani has constantly been situated near them; and for near two years has listened to the words of eternal life in her own language. Now she is in great measure separated from them, and the darkness which envelopes the people becomes visible. She importunately asks for a Christian teacher, and sits down to weep. In consequence of her being separated from the other chiefs, Krimokoo asked her, by letter, if she was not lonely. The purport of her reply was, "Lonely? no. If I am separated from my friends, here is God; and with him I have communion. Besides, on these shores there are two gates of heaven, (alluding to this meeting house, and the one they are building at Kaawaroa,) in consequence of which blessings will descend."

Kamakau, an elderly chief, residing at the same place, appears in a still more interesting manner. He, too, with his wife

and train, have several times come to this place on Saturday, that they might have opportunity of enjoying the privileges of the sanctuary. The last time he came, he remained through the week, and over the next Sabbath, that he might, from day to day, be favored with instruction. On the morning of the last Sabbath, on hearing the second bell ring for meeting, he arose to go; but it was suddenly impressed on his mind with great force, "Pray, pray, before you go to the place of worship;" and he stopped short, kneeled down, and breathed out the following prayer: "O Jehovah, here we are going before thy presence, on this sacred day, with the common people; may we meet with the presence of thy Son Jesus Christ, in thy house of prayer." He seemed much surprised, that these thoughts should spring up in his mind, just when they did, and desired to know what it meant. He expressed much satisfaction in the truths which he heard, and longed to become acquainted with the whole word of God. The last time he saw us, he appeared much animated. Every thing he uttered, the very expression of his countenance, conveyed feelings to the heart, which would warm the bosom of angels. The morning of his return, he called on the governor, and, on being requested, readily engaged in prayer with him and his family. After walking to the beach with his people, and before stepping into his canoe, he kneeled down and offered up a short prayer to God for protection on his way home. "A great minister," says the governor, as he stood reflecting on the prayers and conversation of this man; and seeing him sail away, he added, "a great missionary." At his own place, he forbids his people working or bathing on the Sabbath, and regularly assembles them twice to pray and converse with them on religious subjects. This has been his practice for many months past. Of late he has extended his exertions, crossing the bay, and there meeting the people, and conducting religious services. He has received but little instruction from the missionaries; yet there are few natives on the islands who have more correct views on religious subjects. He seems to have been searching for truth as for hid treasure. I once heard him pray in his family, and I was much surprised at the simplicity, fervency, and apparent sincerity, which were manifested, as well as with the correctness of religious sentiment, which the prayer contained.

Thomas has been laboring, at this place, during the year past, doing good, but needing the aid and counsel of a missionary. He has suffered considerably for want of provisions, having, as he sometimes says,

"been obliged to live upon the wind." But notwithstanding his privations, he has not forgotten his work, and is indeed a valuable assistant.

About 50, at this station, are attached to the school, and a desire for instruction is generally increasing.

The Octavia, Capt. Blanchard, and the Arab, Capt. M. have been the only foreign vessels, that have touched here, during this quarter. But in respect to receiving supplies, and communicating with our associates, we find ourselves pleasantly situated, as native vessels are continually passing. Mr. Whitney has visited us, was here at the time our house of worship was dedicated, and assisted in the solemn services. The Rev. Mr. Ellis and Mr. Chamberlain arrived here yesterday morning, on their return from Messrs. Ruggles and Goodrich's field of labor on the opposite side of this island, whither they had accompanied these brethren. Mr. and Mrs. Ely came with them for the purpose of remaining on this island, and we hope that efficient aid may now be sent to the interesting field at Kaawaroa.

This station for the present must necessarily be somewhat expensive. In addition to other articles of support, our wood comes high, and our fresh water, all brought from the country on the shoulders of men, has, the quarter past, cost 12 dollars for one family, with a most economical use of it. The governor is employing men in digging a well. They have already gone down forty feet, through stone and lava. Whether fresh water will eventually be obtained, still remains a question.

Thus, my dear Sir, I have given you an imperfect sketch of my situation, prospects and encouragements. On this important, long neglected island, two standards of the cross are now erected, and throughout its borders the Gospel trumpet has been blown. With my associates, I travelled and searched out the land. These eyes beheld the miseries of the people. Full 75,000 are sunk in all the pollution of sin, and groping their way through life in all the darkness of nature. As we passed from place to place, we told, within the cottage, beneath the shade tree, and by the way side, of a God and of a Saviour. Thousands listened to words of salvation for the first, and many, for the last time. Already some have gone down to the grave. Yet who can limit that mercy, which gave to our race a Saviour. It may have guided souls to heaven through the instrumentality of a single sermon. But what is to be done for those who survive? A single soul! who can speak its value? Who can estimate the happiness it will enjoy, if saved; or the misery it

must for ever endure, if lost. Disciples of Jesus, you, who have been nurtured in the cradle of piety, whose souls have been redeemed by the blood of the Son of God, and are soon to stretch the wing for immortality, think of these perishing immortals.

With much affection, I am, dear Sir, yours in the labors and bonds of the Gospel.

A. THURSTON.

LETTER FROM MESSRS. RICHARDS AND STEWART TO THE CORRESPONDING SECRETARY.

Lahinah, Mowee, Dec. 1, 1824.

Dear Sir,
THE period has arrived, in which it is our duty to transmit to you our second quarterly communication. When we took possession of this missionary station, we resolved to keep a constant journal of every thing which should in any way involve the interests of the mission. We determined, also, that, at the close of each successive quarter, we would send you a copy, or an abstract of the journal, as should at the time appear most expedient. We are of opinion, that, for the last quarter, an abstract, in the form of a letter, will be most advisable. The reason why we are of this opinion is, that the changes we have past, during the last three months, have been so few, or rather they have been of such a character, that a copy of our journal would be little else than a repetition of the same round of duties and occurrences.

General Notices.

We have but little to relate; yet we have some things to mention, which we trust will gladden your hearts, and others, which must make you weep.

In many respects we have been in a more settled state, than during the last quarter. We have lived in our own houses, and have been less dependent on the people, than when we first arrived.

During the month of October, we received many visits from masters of whale-ships, all of whom were apparently our friends, and some of them did much to cheer our hearts by the interest they took in our work, and the Christian spirit which they exhibited. The pleasant interviews, which we had with them, led us to mourn more deeply and more sincerely over the depravity of others, whose baneful influence is felt at every missionary station on the island.

We desire to mention with gratitude, however, that a great proportion of the masters of vessels, who have visited Lahinah,

have treated us not only with attention and respect, but with particular kindness; yet the only disturbance of our worship has been by those who were acquainted with the Bible, and we have never received any open insult except from our own countrymen. The opposition, which we meet from those who should be our warmest friends, is far more serious in its effects, and far more trying to our feelings, than all the ignorance, immorality, and superstition of the heathen. But the time will arrive, when the merchant will lade his ship with blessings for the heathen, when the masters of vessels shall be masters in Israel, and when the seamen shall unite their example with the doctrines of the Bible to recommend the religion of the cross. Then will missionary labor be comparatively easy, and its progress rapid.

From the friends to our work who have visited us, we have received many tokens of affection, and some valuable presents. Capt. Chase of the Foster, Capt. Sayer of the Marcus, Capt. Meek of the Arab, and Capt. Perry, of the Commodore Decatur, by their numerous presents have saved the mission much expense, and furnished us with many comforts which we could have obtained from no other source.

You will be pleased, also, to know, that the general kindness of the natives continues. From them we almost every day receive a few fish, a few potatoes, or some article of provision, which, though not very valuable in themselves, are still convincing evidence of their friendship.

During the last three months, our hearts have frequently been made glad by visits from members of other stations. Messrs. Ellis, Bingham, Thurston, Ruggles, and Dr. Blatchley, have all visited us: also Mrs. Ellis, Mrs. Thurston, and Mrs. Blatchley. Mr. and Mrs. Ellis resided with us about four weeks. We have also both of us visited Honoruru. Mr. Richards was called there for the transaction of public business; Mr. Stewart, partly for the same, and partly for his health, which was much improved by the visit. The very frequent opportunities of passing to and from Honoruru add much to our comfort.

Our present ignorance of the language, renders it important that we should frequently see the elder missionaries.

In this respect we have been much favored. We have spent twenty-six sabbaths in Lahinah, and on eleven of them we have had preaching in the native language by the elder missionaries. We have attended six monthly concerts, and at four of them we have had some of our brethren from the other stations with us.

During the last three months, we have had no regular interpreter, and have there-

fore been irregular in our manner of conducting worship. On four Sabbaths we have been supplied from Honoruru. On four more our Christian assistants from Taheite conducted the worship. On the remaining five, we had no interpreter, and Mr. Stewart's health was not good. It fell to Mr. Richards therefore to lead the services. This he did in the usual form, except that his addresses were very short, and the prayers were made by the Tahitian Christians who are with us.

Hereafter we hope we shall be able to conduct the services ourselves in the native language, without any assistant.

The regular hours of instruction which we observed during a principal part of the first quarter, have been much interrupted during the last. A principal part of the time, however, about 30 scholars have assembled at the place of worship, and have been instructed by Isaac Nick, a young man from the N. W. coast, who has been frequently mentioned in the journal from Honoruru.

Many of the elder chiefs have a part of the time been much engaged in study. On one Sabbath evening, Mr. Richards received a message from Krimokoo, the translation of which is as follows:—

"You are our teacher. You have heretofore been unacquainted with our speech. But you have now become skilful in the language of this country. I am becoming an old man. My sight is now dim. By and by it will be quite gone. I must learn quick, or I shall never know the good way. I greatly desire to be like Keopuolani and Ohookiah. Come, therefore, to my house every day, and teach me to read and to write, for very soon my eyes will see no more."

This was to us a very affecting message, and we never felt so strong a desire to have a perfect knowledge of the language. It would have been a peculiarly favorable time to communicate religious instruction, but we could say but little. For a considerable time he was very attentive, and his whole conduct shewed his regard to our instruction. He frequently sends out his herald to give notice of the Sabbath, and especially forbids canoes to go out on that day for fish.

We think there is evidently a gradual improvement in the character of the chiefs generally, especially in their observance of the Sabbath. They, however, not unfrequently go a considerable distance to bathe, and make it a very sportive season. In one instance we saw a female chief returning, and reproved her for breach of the Sabbath. In an instant the tears started from her eyes, and with great simplicity she inquired whether it was proper for her to wash her hands and face on that day.

She has ever since been very punctilious in all her conduct on the Sabbath.

There have been many occurrences during the past quarter, calculated to have a good effect on the minds of the chiefs. In some of them our patrons will feel a deep interest.

Sickness, Death, and Character of Keopuolani, the King's mother.

When we closed our journal Keopuolani, our friend and patroness, was sick. On the 2d of September, the chiefs became so much alarmed, that vessels were immediately dispatched to Owhyhee and Woahoo to collect those who were absent. At first we were not alarmed. We knew that it was the universal practice for all chiefs to collect whenever one of the number was sick, although the sickness might be trifling. We felt little anxiety, until Sept. 8th, when a man came into the house in great surprise, saying, "*Keopuolani make,*" "*Keopuolani dead.*" She was not dead, but her physician had said he could do no more for her. Although it was late in the evening, Mr. and Mrs. Stewart, with Mrs. Richards, repaired to the spot, expecting to see her die. As they entered the house she said, with her head a little raised, and a smile on her countenance, "*Maitai.*" As much as to have said, You are very kind in coming to see me at this time of night. She pressed the hands of the females in a very affectionate manner, and said, "I love the great God;" and soon after she said again, "Great is my love to God,"

From this time, little hope was entertained of her recovery. She continued, however, until Tuesday, the 16th, when, by the ordinance of baptism, she was introduced to the visible church, and in the space of an hour after, we trust she joined the invisible.

The evidence, which she gave of being the subject of renewing grace, was such as we could scarcely expect would exist in another case, for a whole generation.

For a considerable time before she came to Lahinah, she was particularly attentive to the instructions of the missionaries, and to some of the outward forms of the Christian religion. Immediately on her arrival here, she took a very decided stand against immorality; resisted frequent attacks made upon her by other chiefs; openly reproved vice in a manner which would have done honor to an old, enlightened Christian; always listened with attention to the preaching of the Gospel; made frequent and very interesting inquiries respecting the future state, and the way of salvation through Jesus Christ; expressed many fears lest she should not learn enough of the new way to reach heaven;

but, every week gave new evidence that she was fast preparing for it.

During her last sickness, we were without an interpreter, and of course knew but little of her views and feelings. On the morning of the day on which she died, Mr. Ellis arrived from Honolulu. We had felt a very strong desire that he should come, and viewed his arrival at that time, as a special smile of providence. He immediately found that she had spent much time, during her sickness, conversing with and warning those about her to prepare for death. It appears that her own hopes of a blessed immortality brightened to the last.

During the day on which she died, she slept almost constantly. When we were told that she had made a particular request to be baptized, or, in her own words, "to have water sprinkled upon her in the name of God," we hesitated, in consequence of her lying in so stupid a state. We said to the king, "Perhaps it is not best." He replied, "Why is it not best? What is the harm? My mother gave herself to Jesus Christ before she was sick. Why may she not have water sprinkled on her in the name of God, like the people of Christ? Shall she be denied because she must soon die?" This he said with tears in his eyes, and with an emphasis which reached our hearts.

Although it was too late for her to receive any personal benefit from the ordinance, yet we saw that those around her felt so deeply on the subject, that we concluded at once to comply with the request. Mr. Ellis addressed the people on the subject of baptism, and then, by administering the ordinance, introduced this highest chief into the church of Christ at the Sandwich Islands. It was an overwhelming sight, not only to us, but to the natives who witnessed it. They listened with awful solemnity, when they saw what was done. The king said, "Surely she is no more ours: she formerly gave herself to Jesus Christ, and now we believe she is his, and will go and dwell with him." After her baptism she gave no signs of intelligence. She breathed for about an hour, and then her spirit took its flight. The thousands about the house immediately commenced their frightful wailings.

The scene exceeds our powers of description. We had often seen and heard weeping before; but of heathen wailings we had formed no idea. To every Christian such a scene would be shocking in the extreme.

The day after her death, was spent by most of the chiefs in making preparations for the funeral, which took place on Thursday, and was conducted in the American style. We should give you a much more

particular account of these interesting occurrences, but we have already given it in her Memoirs, which accompany this letter.*

Of Keopuolani's kindness we cannot speak too highly. She called us her sons, and treated us as such. She built the houses in which we live, and the house in which we worship, and this, too, without being solicited. She rarely, if ever, received a supply of fish, potatoes, or fruit, without sending some to us, and even when she was told by an enemy, that we were not fond of fish, she replied; "Well, they have some boys living with them, to whom they must give food, and the fish, therefore, will not be lost."

She frequently inquired whether we were in want of any kind of food, and always supplied us when we were destitute.

She at one time gave encouragement, that she would build us a fence, but her men were called away, so that she could not do it. She was so unwilling that we should suffer, however, that she sent four pieces of cotton handkerchiefs, worth more than the fence cost.

She was not only kind to us, but she was kind to all; so that it was a common saying when she died, "Every body has lost a mother."

Her Influence.

The dying counsel, which she gave to those about her, had evidently a very favorable effect on the minds of many, so that, notwithstanding the greatness of our loss, we still feel that a victory is won, by which the great enemy is very much weakened. Many of the common people, several of the chiefs, and all the enemies to our work, both native and foreign, manifest much chagrin at this triumph of Christianity. It is often tauntingly said by them, as they meet a particular friend of the missionaries, "You are one of those that rejoice in these changes." This spirit is nothing new. Whenever we meet with any special success, we see some fresh exhibition of malignity from those, who love darkness rather than light.

It will, however, be animating to all true friends of missions to know, that most of the chiefs appear ambitious to imitate Keopuolani, or at least to gain a reputation like hers. Two or three have requested to be baptized, little thinking, that this is of far less consequence, than many things which they leave wholly undone. But the request gave us a very favorable opportunity of reproving them for their

* The Memoirs have not yet reached this country.
Ed.

vices, and urging upon them the importance of living like Keopuolani, that they might die like her. The chiefs manifested their regard for the deceased in all their conduct. Her remains were deposited in a very tight stone and mud house. Around the house was built a stone wall from six to twelve feet thick, and from four to ten feet high, according to the ground on which it stood. This was a great work. The stones were all carried by hand, a distance of about a mile, and then laid in clay. The chiefs and their wives, their attendants, and all the common people, male and female, assisted in carrying stone, and were engaged in it for several days. The magnitude of the work, considering the strength of the people performing it, and the conveniences for doing it, was immense. Within the yard are erected two houses, in which the chiefs live. Some of them will probably spend their lives there. Krimokoo said to the king, "I have heretofore designed living at Woahoo, but in consequence of my great love for Keopuolani, let me sit down here by her side, until we be both dead together." Whether he will spend his days here is uncertain, but he will doubtless continue here for a considerable time. It will be a favorite place, also, for the residence of many of the other chiefs.

Introduction of the Christian Form of Marriage.

The death of Keopuolani prepared the way for another event of quite a different character, yet of almost equal interest. The great importance of the occurrence can be seen only by viewing it in connexion with the past, and even present loose and pernicious habits, in relation to the marriage institution. It has been the universal practice among the chiefs, as well as common people, not only to take and put away their wives when they pleased, but also to do it without any form, or ceremony.

Whenever the wife of a chief died, as soon as her remains were out of sight, he made no delay in taking another.

It was not a week after the funeral of Keopuolani, that there was a very general agitation respecting a second wife for Koapini. There were no less than five candidates, all of whom were constantly watching around him. But he soon made known his determination to wait for a time, and then selecting one for himself; and inquired if it would not be proper for him to be married like the people in America. We told him it would. Accordingly, in little more than a month, he selected Kalikua, a widow of the late Tamahamaha, and mother of the king's two favorite

wives. However short the time may appear to Americans, it was, nevertheless, a longer time, than it is probable any other chief ever waited. He made his selection at an unfavorable time. Mr. Stewart being at Honoruru, and Mr. Richards being without an interpreter.

The parties made a joint request that, on the ensuing Sabbath, they might go to the house of prayer, and, like the people of Jesus Christ, be joined together as man and wife.

Mr. Richards was unwilling that so favorable an opportunity of addressing the people on this subject should be lost, and was therefore particularly anxious that the marriage should be delayed until the arrival of one of the elder missionaries from Honoruru, or at least until Mr. Stewart's return. But so favorable an opportunity of introducing the marriage ceremony among the chiefs of the islands, was not to be hazarded by delay. Mr. R. therefore prepared a form of the marriage covenant, and read the substance of it to the parties before the Sabbath. They both approved of it.

On Sabbath morning, at the appointed hour, a larger number of natives than usual, and a number of foreigners from the ships, assembled at the place of worship. Mr. R. conducted the worship in the customary form, after which he addressed the people on the nature of the institution about to be introduced, and then performed the ceremony. Thus on the 19th of October 1823, was the marriage covenant, in a Christian form, introduced among the chiefs of the Sandwich Islands, and the first knot tied, by which the institution will be likely to be acknowledged by the chiefs of all inferior ranks through the nation. This we consider as another era in the history of our mission.

The couple that have led the way, are among the highest chiefs of the islands. There are none more stable, none whom we should more expect to regard the marriage vows. A few days after this, we were pleased to hear Kalkua object to being called by her former name. They both follow the example of the Tahitians, and are called *Koapini kane*, and *Koapini nahine*, (Koapini male, and Koapini female.)

We might relate some other incidents; but compared with these they are of little consequence. One, perhaps, we ought to mention, as it serves to illustrate the general character of the chiefs and people.

Case of Theft.

One morning, when we were both absent, a man came to our houses by the name of *Keaniahawaii*, calling himself the

aikani, or friend of Koapini. This he knew would secure our special favor. In the course of the day he came three times, appearing to have no object, yet boldly going about our houses so as to excite some suspicions of his object. The last time, as he was sitting on a trunk without a lock, he was discovered to draw a handkerchief from it, and slip it under his large *kihei*, or mantle. Mr. Richards soon came in, and, being jealous of him, ordered him to leave the house. As he was going out, Mrs. R. mentioned what she had seen. He quickly sprang for the gate, and had got nearly through, when Mr. R. caught him by his mantle, and instantly tore it from his body. Down dropped a large bundle of linen, which he had taken from the trunk. Mr. Stewart examined his trunks and boxes, and found missing, one silk gown, and nine yards of fine flannel. He had seen them in the morning—at night they were gone, and there had been no other person in the house. We presented the man before his chief, but he denied his having stolen the gown and flannel. We brought the evidence, but the chief manifested little interest in it. We pressed the subject as strongly as we could, trying to show the criminality of the man, and to have the things returned. The chief said, perhaps he was innocent, and he could therefore do nothing about it. We were not willing to drop the matter here, and as the king and all the chiefs were in Lahinah, we went to one and another till we learned the feelings of the whole.

There was not a chief on the islands who would come out boldly against the thief. He had been a particular favorite among them; yet we have no doubt some would have taken our part, had it not been for the fear of offending the rest. After we had tried to recover the articles until they were made up into clothing, we were obliged to desist, without any recompence for the articles, or for our trouble. Some of the chiefs, too, were very angry, and the common people were in so great a rage that they brought us nothing to sell, and for several days would not speak peaceably even to the boys living in our family; and all this because we tried to recover our stolen property. We feel the most perfect confidence, however, that good will result from this difficulty. It has been so glaring a case, that it can be referred to with force. The people have all become friendly again, and few of the chiefs can hold up their heads when speaking to us on the subject; but they have universally a great unwillingness to take part with any foreigner against one of their own people. Notwithstanding the dreadful state of morals, which this shews the people to be in, we feel the highest confi-

dence, that light is increasing so fast, that soon open crimes will be no more tolerated.

At the time of the above mentioned occurrence, the minds of the people were much agitated by the king's contemplated visit to England. Messrs. Ellis and Bingham were here, by the king's request, attending to that business. But you will be informed on this subject by the journal from Honoruru.*

Encouraging Prospects.

Since the king's embarkation the chiefs have nearly all returned to this place, and it is probable that the most of them will remain here during his absence.

This station, therefore, will be much more important, and offers a much wider field of labor, than has ever been anticipated till of late. We very much feel the need of having a steady preacher at this station who understands the language better than ourselves; but no one can be spared from the other stations.

Stephen Pupuhi now resides with us, and is a valuable assistant and interpreter.

We hope very soon to commence a more systematic course of instruction. But it will be much easier doing it, when a few more books shall be printed. It is literally true, that hundreds have committed the books to memory, and probably will do so, faster than the mission can possibly furnish them. Indeed our prospect of usefulness is limited by our own strength and not by the circumstances of the people.

We have every month new reason to pray the Lord of the harvest, that he will send forth more laborers. But above all we have reason to pray, and we would wish all Christians to pray, for the influence of the Spirit to set home the truths already known and understood. Then should we see happy days; for multitudes now know enough of the true way to walk in it if they would. Indeed, there are but few on the Sandwich Islands, who have not learned a little respecting the Christian religion.

In conclusion, we desire to speak of the kindness of that Providence, by which we have hitherto been supported and blessed. We ought also to mention, that, through the same Divine mercy, we are all in comfortable health, and have a prospect of sustaining the change of climate without material injury.

That your own health may be preserved, and that you may be supported and cheered in your very arduous employment, by seeing a blessing rest on the missions under

the direction of the Board, is the fervent prayer of, very dear Sir, your servants for Jesus' sake.

WILLIAM RICHARDS,
CHA'S. S. STEWART.

The reader will thankfully note the effect, which divine truth seems to have produced on the minds of some of the principal chiefs in these islands. The case of the aged chief, *Kamakau*, mentioned in Mr. Thurston's letter, is specially interesting; and that of the king's mother, *Keopuolani*, described in the letter of Messrs. Richards and Stewart, is still more interesting. It is clear, that, hitherto, the word of God has had free course among those islanders; and we may hope it will soon be glorified in the conversion of many souls.

LETTER FROM HONORURU TO THE CORRESPONDING SECRETARY.

THIS letter is signed by Messrs. Bingham, Loomis, and Chamberlain, and bears date of March 9, 1824. We give a brief abstract of its more important matters.

The missionaries speak in strong terms of the "kind, constant, prompt, and efficient" aid rendered by Mr. Ellis, the missionary of the London Society, who is well known to our readers.

The preaching of the Gospel is now stately maintained, at five different stations, and of four of the island; and schools are successfully taught at six.

As a proof of the healthfulness of the climate, it is stated, that of the 18 children, which have been born in the mission, 16 are living; and the exception here alluded to, is the sum of the register of mortality in that large missionary establishment, since its first organization, five years ago.

The Owhyhean Hymn-Book, consisting of 60 pages, and containing 47 "Songs to Jehovah, the true God," has been completed, and an edition of 2,000 copies published. It is the joint production of Messrs. Bingham and Ellis, and the people who have been taught to read, receive it with much gladness. A large proportion of the hymns are original; but the book contains a translation of Watts' 50th Psalm; of Pope's ode, entitled "The Dying Christian to his soul;" "Owhyhee's Idols are no more," (originally *Taheite's;*) the Jubilee Hymn; several choruses from Handel's Messiah; Mr. Tappan's lines on the mission, sung at the embarkation at New Haven; and

a few others. The whole embraces a great variety of measure and of style, and is capable of being sung in the favorite and most approved tunes.

The following paragraphs are extracts from the letter:

We have to record the death of *William Beals*, a favorite native child of good promise and singular attainments; also, the death of the father of Thomas Hopoo, with whom that youth had kindly labored and prayed till he obtained pleasing evidence that, previous to his departure, he loved that Saviour, whom the son had found in America, and whom Obookiah and Keopuolani learned to adore.

By the ship Gen. Gates we received animating intelligence from our brethren in the Society Islands, particularly with respect to the group of islands about 600 miles west of those above named, which have lately renounced their idols, received native Christian teachers from the Society Islands, and began to build houses of prayer to the honor of Jehovah, and to engage in the worship of the living God. Rev. Mr. Williams, who, with Mr. Bourne, lately visited them, has sent us a particular account of the wonderful change, and besides, has sent us two of the idols, which escaped the general conflagration of those abominations.—But you will probably get this intelligence sooner from England, than from us.

PALESTINE MISSION.

EXTRACTS FROM THE JOURNAL OF MR. KING.

My last journal was brought down to the 21st of January, 1824, at which time I arrived at Jerusalem in company with Mr. Bird, who spent the winter with Mr. Fisk, at our missionary station on Mount Calvary. Here I remained fifteen days, after which I set off alone, from Jerusalem, with the intention of going down to Jaffa, and thence to Damascus in search of some learned Moslem, or Christian priest, with whom I might spend the winter in the study of Arabic.

Arimathea.

Feb. 5, 1824. Set out from Jerusalem, late in the morning, and arriving a little before night, at Arimathea, (Romba,) took lodgings in the Greek convent. In the morning I showed to the Superior an Arabic New Testament, and on learning that I had a few copies of the Bible for sale, he sent to some of his people, and in a few

minutes a number of fine looking Arabs came in to see me. Among them was an old blind man, who interested me very much. His long and venerable beard was whitened with age, and his countenance seemed to indicate a mind contemplative, placid and resigned. His speech was sweet, and he spoke in favor of the word of God. The others appeared to look at him as a kind of father, and when he told them, "buy a book," they bought it. His dress was that of an Arab in easy circumstances, and I said within myself, this is a kind of Joseph, perhaps, in this modern Arimathea. He said, he knew the books I had were worth far more than what I asked for them, and that they were a kind of "*charity*" from the good people in England. "Truly," said he, "this is very noble and generous and christian in them to send the word of God to their poor brethren in the East."

All seemed determined to purchase the Bible, and said very little about my lowering the price. The old blind man, however, remarked, that if I felt disposed to let them have the Bible at a little less than fifteen piastres each, it would perhaps be well, as they were at this time much oppressed, and had but little money. On lowering my price a very little, they purchased books to the amount of ninety-six piastres and a half.

6. It rained violently and almost incessantly the whole day, so that I could not pursue my journey. I sold books to the amount of eighty piastres. In all, I sold here nine Bibles, twenty-three New Testaments, sixteen copies of Genesis, and four Psalters, all in Arabic, for about twenty Spanish dollars. In the evening, the governor's Secretary, who is a Christian, invited me to visit at his house. I accepted his invitation, and supped with him, in company with fifteen or twenty Arabs.

Residence at Jaffa.

7. The rain abated just long enough to give me time to go to Jaffa. Took lodgings in the house of Signor Domiani the Consul. Here I found such a teacher as I wanted, a Mussulman shekh, who could repeat the greater part of the Koran from memory, and who consented to read it with me. So I concluded to spend the winter in this place.

8. Called on a Greek priest. I found with him two or three other priests, and a considerable number of Arabs. After being seated a few moments, I began to address them on the importance of reading the Holy Scriptures. "If," said I, "St. Paul or St. Peter should come here to day, and stand in the midst of you to preach, would you not listen with all attention?"

All bowed their assent. "Well, then," continued I, "you have Paul and Peter in the midst of you. You have their words, the same which they would speak, were they here in the body. Listen to them. Take their Epistles, and read them with attention. Again, if the heavens should be opened above you, and you should hear the voice of God speaking to you, would you not listen? Where would be the man so bold as to say, you must not listen? No one. The Holy Scriptures are the word of God—his voice speaking to us; and yet there are men, who dare say, you must not receive the word of God! They are infidels, contrary to God, contrary to the Gospel; they are not Christians, and God will judge them. St. Peter said, 'Take heed to the Scriptures, as to a light shining in a dark place;' and Christ said, 'Search the Scriptures;'—but these men say, 'No, search them not.' " All listened with attention to what I said, and one of the priests remarked, "We will examine your books, and if they are correct, we will perhaps take some of them."

Here I would remark once for all, that during my stay at Jaffa, I sold and distributed gratis, fifty three copies of the Bible, and parts of it, and that six of them were taken by Mussulman shekhs.

10. Commenced reading the Koran with Shekh, who appears to be a genuine disciple of Mohammed. This book, he says, is the root of all knowledge, the sum and perfection of all wisdom, and if I wish to know Arabic well, I must read this book *about sixty times*.

During my lesson, we entered into some religious discussion, which brought from him remarks full of the spirit of the false Prophet. "A man, who does not believe in God," said he, "why kill him at once, and give his flesh to the dogs." I avowed to him my belief in Jesus Christ, as God over all, but think best not to say much to him till he is a little more acquainted with me. He appears to be of a very warm temperament and daring spirit. Read to him a few verses from the Gospel, where it is said, "Do good to them that hate you;" and this, he said, was good.

11. Spent three hours with my Arabian teacher in reading the Koran, and in discussion with him about the character of Christ. I told him plainly, that I believed all men sinners in thought, word and deed, and must forever stand condemned before God, unless they were in Christ, who freely gave his life to redeem us.

13. Received a letter from Mr. Fisk informing me of his arrest and that of Mr. Bird, by the Turks.

18. My teacher expressed much fear, lest it should be known that he was giving me instruction. He said, it had been re-

ported among the Moolahs and great men of the Mosque, that one of the number was teaching an Englishman their religion; that great inquiries were made who it could be that would do this; that he told them, he had heard nothing of the matter, and that it was probably a Christian's story, which they ought not to believe; that in consequence of this report, he had been obliged to remain all the preceding day in the mosque reading the Koran, that he might not be suspected. He seems to take much interest in me, and I believe that he entertains the hope, that he shall, by and by, bring me over to his faith.

Said he to me one day, "I am willing you should love Jesus Christ. You ought to love him. I love him. I love him more than all things in this world,—more than my own life. All I wish is, that you should say, he is the *Servant* of God, and not say, God was in him and he in God, and that they are one." "O shekh," I replied, "I have no hope of salvation, but by the blood of Jesus Christ. He is my all."

19. Had much discussion with my teacher about the Koran and the Bible, and about Jesus Christ and Mohammed. He said he loved me very much, and regretted that so good a man should be an infidel and doomed to everlasting fire, because he would believe that Jesus Christ is God.

During this discussion, he cautioned me, (quoting a passage in the Koran,) to beware what I said, lest he should testify to it at the bar of God at the last day.

25. Aboo Ghoosh called again to see me, in company with another Shekh, named Abel Allatuph. On being seated, Aboo Ghoosh asked for a piece of paper, and wrote a little love song in Arabic, describing a beautiful damsel, whose charms had power to open prison doors, unloose captives, &c. After this was finished, I read to them a little in the Bible. Abel Allatuph asked me, if I knew the name of Moses' mother, by the help of which, he said, a man might open a door, which was locked against him. After showing him the passage in the Bible where the name is mentioned, Aboo Ghoosh wrote it down, and both he and the other Shekh seemed to be much rejoiced. I was not at all at a loss to know the cause of their joy, as Aboo Ghoosh is now confined in this city by order of the Governor, till he shall pay to him a large sum of money, (as it is said, 13,000 piastres.) I told them that they could not do any thing by help of the name of Moses' mother, and then remarked to Aboo Ghoosh, that I had heard he was confined here by order of the governor. He said it was true, but that he should soon find means to escape.

26. Shekh remarked, that he had read the whole of the Gospel, and that there was much in it very excellent, but that none of the Christians here walked according to it. He then requested me to let him have the whole Bible, which, he said, he would read through attentively. As I had but one copy left to dispose of, I showed some reluctance to part with it; but after he had urged me some time, I let him have it, on condition that he should never part with it, and that he should bring me some Arabic manuscript in return.

March 8. Felt quite unwell, but endeavored to pursue my studies as usual. In the morning, a swallow came into my room, and sat chattering over my head, while I was reading the Koran. Shekh remarked, that the swallow is supposed to sing ten verses from one of the Psalms of David. This brought to my mind the 84th Psalm, "How amiable are thy tabernacles, O Lord God of hosts!" &c. Toward night a poor blind man came to me, led by a young brother of his, for whom he wished to purchase the New Testament. After selling him one, and a copy of Genesis, I gave him a New Testament, telling him to go and sell it, and take the money for himself, as he was a poor blind man. He seemed much rejoiced, and went away. In about half an hour he returned, bringing all the books with him, and begged me to take them again, as he could not keep them. On questioning him a little, I found the priests had told him, that it was wrong to read the books. I felt my indignation moved at this sinful act of theirs. This poor blind man had come to find light for his soul, and the soul of his brother, and the priests wished to take away the only light, which remains for him.

In a few moments however, I felt my heart softened, and I wept over what they had done. There has occurred, of late, no circumstance, which has so moved me, as this of taking away the light of heaven from one, who will never more behold the light of the sun in this world.

9. Shekh desired me to pull off my shoes, while reading the Koran. After explaining to him, that it was no mark of respect among the English for a man to pull off his shoes, he consented, though rather reluctantly, to let me read with them on. Questioned him with regard to the views of Mussulmen, as to what is about to take place. He said, "There is a general expectation among them, that Christ will descend in person, and reign over the whole earth." I asked him, when? He replied, that "according to a book, written in the time of Mohammed, Christ is to descend in the year 1407 of

the Hegira." It is now 1240, consequently his appearance will be in 167 years from this time. He said, that "Christ is to come down to Lydda, (three hours distant from Jaffa,) and that he is to reign at Jerusalem, forty years, over the whole world; that he is to marry, beget children, slay the one-eyed *Messiah*, or Antichrist, and in forty years to die; that, seventeen years after his death, the world will become exceedingly corrupt, and continue so for nearly a thousand years; that in a thousand years after his descent, is to be the resurrection, when Gabriel shall blow the dreadful trumpet, which shall awake all who are in their graves, and that those who live shall come to Jerusalem from all parts of the world, clad in grave clothes, or mantles, like the dead."

OPPOSITION OF THE CATHOLICS.

AT p. 92 of our last number, we mentioned the opposition, which was made by the Catholics in Palestine to the operations of the Protestant missionaries in that country. As some of the results of this opposition, we alluded to an anathema, from the most influential of the Catholic Patriarchs, against those who distributed the Scriptures—to three letters from the Propaganda at Rome, expressing strong disapprobation, that an old college building belonging to the Catholic church had been rented to Mr. Way—and to a firman of the Grand Seignor, forbidding the circulation of the Scriptures in his dominions. The letters from Rome we shall now insert almost entire, in order, chiefly, that the reader may see what apprehensions the Catholics have of the effects likely to result from the circulation of the Scriptures.

The first letter (in which it will be seen that Mr. Wolff is mistaken for Mr. Way,) was addressed to Giovanni Marone, Bishop of Hama, and Patriarchal Vicar of Mount Lebanon, at Antura, and is as follows:

MOST illustrious and Reverend Sir:—We have received the unhappy intelligence, that a certain man by the name of Wolff, of Bamberg, together with other Bible-men, has rented of you, for five years, an old college situated on Mount Lebanon, in Antura. This sacred Society holds it for certain, that your Excellency has not thought how great spiritual mischief this new enterprise of the Bible-men would produce among the Catholics of that region. Under the cloak of pretended zeal, they are the heralds [literally the *banditti*,] of error and corruption. They distribute Bibles gratuitously in the vulgar

tongue, but Bibles corrupted and depraved. It ought not, therefore, to be permitted, that such men should have, in Mount Lebanon, an asylum, from which they can, with impunity, scatter abroad their poison; to the injury of a nation, too, that has ever shewn itself constant in maintaining unsullied the deposit of the faith. Your Excellency will, therefore, acquaint the newly elected Patriarch with what is here written to you, that, by the united counsels of the Pastors of the flock of our Lord Jesus Christ, the new efforts of the wicked may remain harmless. Wherefore this sacred Society expects, also, of your Excellency a due observance of these instructions, and for this I pray the Lord that he will long preserve and prosper you.

As your Excellency's most affectionate brother,

CARDINAL SOMAGLIA,
Dean of the Sacred College,
Pro-Prefect, &c.

Rome, Jan. 31, 1824.

Next follows the letter to the Maronite Patriarch. The letters all have the same date.

MOST illustrious and Reverend Sir:—At the same time that this Society has the pleasure of recommending the confirmation of the election of your Excellency to the Patriarchate of Antioch, over the Maronite nation, for which you lately petitioned, the Society understands, with the greatest sorrow, that certain Bible-men are making efforts to establish themselves near you, in a College, which Monsignore Giovanni Marone has, for the term of five years, rented them, whence they may be able to sow tares of error in a nation, which has always manifested a peculiar constancy in preserving uncorrupted the deposit of the faith. This holy Congregation, therefore, excites the zeal of your Excellency, that your first care, in the exercise of your new occupations, be directed to the driving away of the spiritual damage, which this attempt of the Bible-men would bring upon all your nation, and also upon other Catholics of different sects. The holy Society all assure ourselves of the zeal of your Excellency, and, expecting from it a due course of proceeding, I conclude, professing myself sincerely, &c. &c.

The letter to the Vicar of Syria and Palestine shews, still more clearly, with how much solicitude and fear the Pope and his Cardinals regard the efforts of the "Bible-men," (as they denominate them,) in Palestine.

After the usual introduction, in which Mr. Wolff is represented as endeavoring, in connexion with other Protestants, to establish himself in Antura, the Dean of the Propaganda says:—

It is of the utmost importance to the welfare of our holy religion to arrest the progress of these designs of impiety; and to this end the sacred Congregation stirs up the zeal of your Excellency, that you will take it upon you to acquaint the new Maronite Patriarch, and the Bishop above-named, [Giovanni Marone,] to whom also this holy Congregation addresses letters, with the exceeding great evil that might result from such an establishment, and that you will lend your aid, in every possible manner, to render ineffectual the aforesaid impious undertaking.

What was the particular effect of these letters, we are not informed; though it is probable that the College was taken from the hands of the Protestants. Such an event, however, could have no serious bearing on the interests of the mission.

That which is most worthy of notice in these letters, is, as we have already intimated, the opinion entertained at Rome with respect to the influence likely to be exerted by the Protestant missionaries in Palestine. This influence is, at that place, evidently an object of dread, and for the simple reason that it is thought to be great. If these Bible-men are allowed to act freely, that is, to distribute Bibles without obstruction, the court of Rome judges, that great mischief will beset the Catholic interests in that quarter, and speaks of it as being of the utmost importance that the labors of the missionaries proceed not unembarrassed.

With regard to the Firman of the Grand Seignor, though by far the most serious instance of opposition which has hitherto occurred, we need say little in addition to what was said the last month. The prevailing belief of the missionaries is, that it will not long operate as a material hindrance to their operations. At Aleppo, although the people who had received copies of the Scriptures were threatened with hanging, if they refused to give them up, it was not ascertained that a single copy was given up, or that a single individual suffered injury on that account. In the Custom-House, indeed, a few cases were sequestered and sent to Europe, and at Jaffa a sample of the books was committed to the flames. One of the missionaries compares

this decree of the Sultan against the Bible to the bursting of thunder in the air, which excites attention, but does no harm.

This comparison leads naturally to the mention of the good, which may arise from these acts of opposition. They will excite attention to the labors of the missionaries. They will awaken curiosity, and shew where it may be gratified. They will make known through the Ottoman empire, as it were by proclamation from the highest authorities of the Mohammedan and Catholic religions, that attempts are making to disseminate the Christian Scriptures, the pure Gospel of Christ, through that empire. They cannot fail, also, to give an importance, in the view of the multitude, to the books, which have been, or which may be distributed by the missionaries; and whoever has them will be more likely to read them, if it can be done with impunity, than he would otherwise have been; and whoever has them not, will naturally be more desirous to see them. The fame of the missionaries will, moreover, be increased, and the attention of the people be more awake to their personal instructions. In these ways the wrath of man may be made to praise God. The "remainder of wrath," it may be hoped, he will restrain.

SOUTH AMERICA.

MR. BRIGHAM'S REMARKS ON BUENOS AYRES.

(Continued from p. 78.)

The University.

THE present government of Buenos Ayres, among their numerous public improvements, have made efforts to found a university. And considering the obstacles, with which it has had to contend, the want of books, of a literary community, and the poverty produced by their long struggle for freedom, it has made all the advances which the most sanguine could expect.

The law for this establishment was passed in Feb. 1, 1822, the first article of which will give you a view of its general design.

"Art. 1. The University of Buenos Ayres shall be divided into six departments—the first being styled the Department of First Letters; the second of Preparatory Studies; the third of Exact Sciences; the fourth of Medicine; the fifth of Jurisprudence; the sixth of Sacred Sciences."

Under the department of "First Letters," is included all the small schools of the city and country, i. e. of this province. These are now numerous, about 20 in the city; and in the country 10 or 12, in as many little villages. Several of these schools are supported wholly by government, and they are all under the inspection of the Chancellor of the University. The department of Preparatory Studies, answers to a common college. It has six Professors, two of Latin, one of French, one of Logic, Metaphysics and Rhetoric, one of Mathematics, and one of Political

Economy. The number of students now is 77. The department of Exact Sciences teaches Geometry and Drawing, and has two Professors. The department of Jurisprudence has one Professor. The Medical department has four Professors. For the department of Sacred Sciences no provision is yet made. The College Professors have some 600, some 800 dollars per annum. The others 1000 each. Ten thousand dollars is the annual appropriation by government for the use of the University.

Miscellaneous.

REV. MR. SNELL'S SERMON.

Signs of the Times: A Sermon delivered in Brookfield, at the formation of a Missionary Society auxiliary to the American Board of Commissioners for Foreign Missions, Oct. 28, 1824. By Rev. Thomas Snell, Pastor of the Church of Christ in North Brookfield.

THIS sermon contains a historical view of the advances made by the Church of Christ in the work of benevolence, within the last thirty years; and is well adapted to the end which its author had in view—the increase of knowledge and of effective charity. The text is Matt. xvi, 3; *But can ye not discern the signs of the times?* The introductory paragraphs of the sermon are the following:

God in his providence gives us signs of many events before they happen. Their approach is indicated by present circumstances without the aid of prophecy. Thus, in the land of Judea, if no where else, the redness of the sky in the evening was a sign of fair weather the succeeding day; and a red and lowering sky in the morning, was an indication of foul weather. When the trees put forth their tender leaves, we know that summer is nigh. The failure of our sight and hearing, and the increase of grey hairs on our heads are indications of approaching old age. The prevalence of wars and fightings after the crucifixion of our Lord, were the appointed sign of the dispersion and captivity of the Jews, and of the destruction of their city.

The Jews could discern the face of the sky, and make a probable conjecture concerning the weather, the present or succeeding day. Our Lord inquires whether they could "not discern the signs of the times"—the signs of Messiah's advent and of the establishment of his kingdom upon the earth?

Signs respecting Christ and his kingdom were not peculiar to the days in which the words of the text were uttered. There is a

set time in the counsels of God, to favor Zion when the Gospel will spread with divine power and the knowledge of the Lord cover the earth. And of this event we may expect as many and as plain indications as of the advent of our Saviour.

These indications are, in general, the extraordinary efforts of God's people of the present age to improve the moral condition of the world.

Respecting the Monthly Concert for Prayer, Mr. Snell remarks:

Evangelical Christians in almost every part of the world, observe it by common consent. Means are devised contributions are made, and measures are vigorously pursued, to spread the Gospel, and save men from ruin, and all in vain, without the concurrence of divine providence and the Spirit of God. If the Lord does not work men labor in vain—if he does not quicken, spiritual death will still reign in lands you labor to bless with the Gospel. Under this impression, and that the residue of the Spirit is with God, and that he will be inquired of to fulfil his promises to the church, Christians, with one consent, have readily come into this measure. While his people are yet speaking God will hear. The more copiously a spirit of supplication is poured upon the church, and the more Christians are of one heart in the duty of prayer for divine influence, the nearer the time approaches for God to prosper Zion.

It may be proper here to observe, that the Monthly Concert has become highly important, not only on account of the spirit of prayer that is extensively cherished and brought into exercise by means of it, but also on account of the pecuniary aid, which it brings to the cause of benevolence. Though the contributions of individuals at these meetings are generally small, yet, united, they

make a large sum. It is estimated, that at least a tenth part of the receipts of the American Board are derived from this quarter.

The last sign, which Mr. S. mentions of "Christ's approach in the glory of his kingdom," is "the increased success of benevolent efforts to enlighten the heathen and turn them to God."

We have been called upon to show what good has been achieved by all the treasure and labor expended for the spread of the Gospel and the conversion of sinners in pagan lands. To such a demand I would now say, "These efforts under God have brought *one* perishing sinner to the fountain set open for uncleanness in the blood of the Lamb—*one*, who has exemplified our holy religion, and in the triumphs of faith has gone to heaven. When he repented there was joy in the presence of God—all the heavenly world rejoiced. He will remain forever blessed in the favor of his Lord. His joys—his bliss are immortal. His sorrow, had he not been instructed from the Bible we gave him, and by the Christian missionary we sent him, would have been certain and eternal. The salvation of this lost child of Adam is no small compensation to benevolent minds for all their contributions, labors, and prayers.

But the happy influence of our labors is not confined to an individual. The Scriptures are now read by millions, who, ten years since, had never seen a Bible. Many thousands now hear a preached Gospel, who, twenty years ago had never heard of Christ. Thousands are observing Christian institutions and enjoying hopes of immortality, who shortly since, knew of no higher joys than those of sense, and cherished no better hopes than those of time.

In all attempts to christianise the heathen, there has been *some* success. This success increases—benevolent exertions become more, and still more effectual—the fruits are more abundant—the harvest is sure, and *will* be plenteous.

He then instances particularly the successes in Ceylon, among the Cherokees, at the English missionary stations in Western Africa, and in the South Sea Islands. These facts have been already laid before the readers of the *Missionary Herald*.

THE ABBÉ DUBOIS AGAINST TRANSLATIONS IN INDIA.

(Continued from p. 92.)

It is fair to suppose, that the Abbé Dubois, in selecting examples of bad

translation in proof of the truth of his charges, took the worst he could find. Let us, then, look at his examples, and see if they countenance his sweeping denunciations.

1. *A translation of the four first chapters of Genesis into the Canara, or Canarese.* This the Abbé holds up to ridicule;—with how much fairness, the reader will be able to judge, after perusing the simple statement of facts in relation to this version, given by the Rev. James Hough,* in his able answer to the Abbé's Letters.

I happened to be on the Sub-committee for Translations at Madras, when the indefatigable translator, the Rev. W. Reeve, missionary at Bellary, offered his Canarese version of the Pentateuch to the Madras Auxiliary Bible Society. After much deliberation, and the detention of Mr. R. at the Presidency for several months, it was resolved to print, if my memory does not fail me, only *three* chapters, and to send a copy to every Canarese scholar whom they knew (and the Abbé Dubois was named among the rest,) inviting criticism. Mr. R. remained at Madras until their answers were returned; the greater part of which were highly favorable to the translator and his performance. When the Abbé's criticisms were read, Mr. R. replied to many of his objections, in a manner that convinced me, at least, and I believe the other members of the Committee, that he was as conversant as M. Dubois with the Canara language. So favorable was the impression made upon the Committee by the careful examination of all the opinions received upon this specimen, that it was resolved to proceed with the remainder in the same way; and a committee of Canarese scholars was appointed at Bellary, to revise the whole, prior to its being submitted to the Sub-committee at Madras.

Whatever opinion, then, the Abbé may form to the prejudice of this version, it is most uncandid to hold it up to ridicule, as a specimen of the translations circulated by the Bible Society in the East. It was not yet adopted, much less published, by that Society; and the care taken to collect the judgment of the most-approved scholars upon it, previous to its being received, would, to an ingenuous mind, have suggested a very different conclusion, in reference to the Bible Society, from that which he has drawn. pp. 126, 127.

Did not the Abbé know under what circumstances, and for what

* Mr. Hough is Chaplain to the Hon. East India Company, on the Madras Establishment, and has of course resided not far from the scene of the Abbé's missionary labors. Mr. Hough's Answer, presented to the Board by the Church Missionary Society, reached us since the publication of our last number.

purpose, this version was submitted to his perusal? And was it kind, was it honest, to make the use of it, which he has done? "I should decline," says Mr. Hough, "to argue thus with a man, who could act in so illiberal a manner, were it not that I know, that, in certain quarters, deference is paid to any thing the Abbé may advance, without examining into its accuracy."

Mr. Hough says, Mr. Reeve's translation was made from the Hebrew, and that the Abbé's criticisms were apparently founded on the Vulgate, and, in some cases, seemed to be erroneous through ignorance of the original.

2. *A translation into Telinga of the Gospel of Matthew.* This the Abbé found, in the year 1816, in Talairu, in the Bellary district, where between thirty and forty Roman Catholic families resided. It seems that these families received this book from an European gooroo, or priest, whom the Abbé Dubois understands to have been a protestant missionary, and, being unable to understand it, they, in their perplexity, "applied to some pagans living in the same village," and ultimately to a Brahmin astrologer, who informed them it was a treatise on magic, which he advised them to destroy. This story the Abbé adduces as proof that the translation was so badly made, as to be wholly unintelligible. But if there is truth in Mr. Hough's account of these Catholic Christians, or even in the account which the Abbé himself gives of them, the story is wholly inadequate to prove any such thing. Both of these gentlemen agree in representing the native Catholics of southern India as generally but little elevated above the heathens around them, in respect to knowledge, or virtue. How ignorant must they be, who cannot distinguish even a *bad* translation of one of the Gospels, from a treatise on magic!

The missionaries at Serampore suppose this to have been a copy of St. Matthew, translated by an excel-

lent young man, the Rev. A. Des Granges, who died in 1810, about six years after he had arrived in the country; and if so, it was the first attempt at translation by a young missionary, whose untimely death prevented his completing it.

3. *The New Testament translated into the Malayan dialect.* At p. 39 the Abbé thus speaks of this version:

In my last journey to the coast, I saw a letter on the subject, from a missionary in Travancore, to a person of the same description at Pondicherry, in which were the following expressions:—'Many hundred sets of the New Testament, translated into the *Malayan* dialect, have been sent to us (without our asking for them,) to be circulated among our Christians. I have perused this performance: the translation is truly piteous, and only worthy of contempt: one cannot peruse four verses without shrugging up the shoulders.'

Mr. Hough says, that this translation was made not by agents of the Bible Society, nor by missionaries, nor by any Europeans, but by some Syrian priests (Cantanars) in Travancore; and that the protestant missionaries in that country soon discovered its numerous inaccuracies, and, instead of circulating it, the Rev. B. Bailey, a missionary at Cottym, has been employed about five years, with the best assistance the country affords, in giving an entirely new translation.

4. *The Tamul Version.* Of this the Abbé professes to have no better opinion, than he has of the Malayalim version. But let us attend to Mr. Hough's testimony.

With this I am better acquainted than any other; and have a copy by me now. It was made upwards of a century ago, by Bartholomew Ziegenbalg, the first Protestant missionary in India, sent out by the king of Denmark to Tranquebar. On visiting England, to promote the interests of his mission, he was countenanced by the king, George the First, the Bench of Bishops, and the Society for Promoting Christian Knowledge; by whom he was recommended to translate the Scripture into the Tamul language, as a work of primary importance. Several editions of this work have been published by the Society for Promoting Christian Knowledge, at their Vepery mission press; and, within these few years, by the Bible Society also, at the Serampore press, after having been revised each

time, but without undergoing any very material alteration.

I admit that this work is not sufficiently idiomatic: and for that reason it is, in many parts, particularly the Epistles, not well understood by the heathen. But M. Dubois is much mistaken in asserting that it has entirely missed its object (p. 38.) The principal object of its frequent publication has been, to preserve, among native Christians, a knowledge of the word of God; and *this it has accomplished.* The Protestants, and even Roman Catholics educated in protestant schools, are familiar with its style, read it with fluency, and have little or no difficulty in comprehending those parts which, in the English translation, are intelligible to an ordinary reader. And may we not hope that it has instructed many souls in the doctrines, and guided them in the paths, of everlasting life?

The missionaries of the American Board, who reside among a people speaking the Tamul language, and who are well acquainted with this version, speak of it, in their letter to the American Bible Society, as, on the whole, a good translation.

5. *The versions made at Serampore.* The Abbé passes a sweeping sentence of condemnation on the versions published at the Serampore press. But he gives no proof that he has seen any one of these versions, or that he has taken any pains to ascertain their character. He adduces what he calls proofs of bad translation, and doubtless has adduced the strongest proofs in his power: but no one of them has respect to the Serampore versions. He denounces these versions in the general as "spurious," but specifies no instance of deficiency, either in the skill, or faithfulness of the translators. Either the versions made at Serampore, then, are unimpeachable, or he is unacquainted with them. On one horn of this alternative, for ought we can see, he must hang.

We have little doubt that the Abbé, when he wrote his letters, had not examined these versions; and think he must have ventured his condemnation of them on the ground, that so many versions, executed in so short a time, by so few persons, could not be good. And, indeed, as he states the case, the reader would be of the same opinion. "The missionaries at

Serampore," says he, "have surpassed the most sanguine expectations of the public, by translating the *Scriptures*, within the short space of nine or ten years, into no less than twenty-four Asiatic languages."

It will be proper to remark here, that we advance no opinion of our own with reference to the character of the Serampore versions, or indeed of any other versions in India. We are not acquainted with the languages into which they are rendered. But we believe, that there is nothing incredible in what the missionaries at Serampore claim to have accomplished, in the translation of the *Scriptures*.

In the "Ninth Memoir of the Translations at Serampore," published in 1822, these missionaries give the following tabular view of the translations printed, or printing, at their press.

Twenty-one Versions of the New Testament already published.

	Com-menced.	Fin-ished at Press.
1. Bengalee: 6th edit. in the press,	1794	1801
2. Hindoo: 2d edit. in the press,	1802	1811
3. Sanscrit: 2d edit. in the press,	1803	1810
4. Orissa: 2d edit. in the press,	1803	1811
5. Mahratta: 2d. edit. in the press,	1804	1811
6. Telinga	1805	1818
7. Sikh	1807	1815
8. Gujuratee	1807	1820
9. Kunkun	1808	1819
10. Kurnata	1808	1822
11. Pushtoo, or Affghan	1811	1819
12. Assamee	1811	1819
13. Wuch, or Mooltanee,	1812	1819
14. Bikaneer	1813	1820
15. Kashmeer	1810	1820
16. Bhugulkhund,	1814	1821
17. Marwar	1814	1821
18. Nepalee	1812	1821
19. Harotee	1815	1822
20. Kanoje	1815	1822
21. Chinese: 2d edit. of the Gospels printed,	1806	1817

Ten Versions of the New Testament in the press.

	Begun	Printed to
Jumboo	1814	Phil. iii. 9.
Munipoora	1814	2 Cor. xiii. 4.
Mugudh	1814	Rom. xiii. 4.
Khassee	1814	Acts xix. 29.
Objein	1815	Phil. i. 10.
Bruj	1815	2 Cor. ii. 9.
Kumaon	1815	Luke x. 23.
Bhutmeer	1816	Rom. xiv. 13.
Shreenagore, or Gurwal	1815	Luke xi. 21.
Palpa	1817	Matt. xxvii. 8.

State of the Versions of the Old Testament.

The Bengalee, Sanscrit, Orissa, Mahratta and Chinese, complete; Shikh, Pentateuch and historical books printed, and the prophetic printed to Jer. xiii; four others, through the Pentateuch.

The first remark, which we make, respects the *time* embraced by these translations. Instead of being only "nine or ten years," as the Abbé supposes, it was nearly *thirty* years. And no one of the versions was carried through the press hastily. Seven years formed the shortest period, in which any one was completed. In some instances ten years, and, in one or two instances, nearly twelve years, were occupied.

In the second place, the New Testament has been completed in but twenty-one languages, and the whole Bible in but five. So that the general, unqualified declaration, that "the Scriptures have been translated into twenty-four languages," does not accord with fact.

Thirdly, most of these languages are little more than so many *kindred dialects*. Nearly all of the languages of India are derived from the Sanscrit. Of course, they resemble that language, and resemble each other. Throughout the whole Indian family of languages, there is said to be little variation in the construction, idiom, and the usual figures of speech. Whoever is master of the Sanscrit, Bengalee and Hindoo, will understand, it is said, three-fourths of the words in most of the other languages, and, in some of them, even seven-eighths. This strong resemblance between the languages of India, was well known to the Abbé Dubois. In his work, entitled "A description of the Character, Manners, and Customs of the people of India," he says;—"Notwithstanding the diversity in the written characters in the several dialects, there is such an affinity between the languages themselves, that a person who has learned one, may easily understand those of the contiguous districts; and it is very common to meet Hindoos, who speak fluently seven or eight of these languages, or more." How much this striking analogy must reduce and simplify the labor of translating, will readily be perceived.

Add to this the singular fact, that

the Sanscrit bears a strong resemblance to the Greek language. This Sir Wm. Jones long ago pointed out. The missionaries at Serampore describe this resemblance as so great, that, in translating a whole page of the Greek New Testament, it is sometimes unnecessary to vary, in a single instance, the tense of a verb, or the case of a substantive.

Again; the College of Fort William, especially in its early period, drew large numbers of the most learned natives, from the different nations to the capital of India. From these, the Serampore missionaries selected such as were most skilled in languages, such as were the ablest scholars in the different dialects, and have made all possible use of their services.

Finally, it is the united testimony, we believe, of all, that the missionaries at Serampore have exhibited an industry, a fixedness of purpose, an application to their great business, in which they have not been excelled by scholars in Asia, if they have been by scholars in Europe.

Now, with so much effort, and with so much aid, made to bear, for so long a time, upon languages so much alike, what might we not expect! To us the above tabular view of labors exhibits nothing incredible; and the number of the versions, the variety of the languages, are no proof, by themselves, that any one of the translations is carelessly, or unfaithfully, executed. Their real value is, after all, to be ascertained from the testimony of competent judges.

Where, then, is the solid ground, upon which the Abbé Dubois would rest his condemnation of the Serampore versions of the Scriptures? He brings no specific proof, and his presumptive argument seems destitute of force.

This article has been prolonged so much beyond our expectations, that we must omit, for the present, remarking on the probable value of the translations made by the Baptist missionaries at Serampore. We shall

only say, that of twenty of the versions, which have been wholly, or in part executed, the testimonies of learned natives have been obtained and published, and that, in all the cases, the approbation is explicit, and in nearly all it is declared, that the respective versions will be universally intelligible to the people for whom they are designed. We also add, that the British and Foreign Bible Society, which has a most intelligent and respectable Corresponding Committee at Calcutta, have recently granted 2,000 pounds sterling to aid in printing these versions.

We close with an extract from the Memoir on the Translations at Serampore, already quoted. It happily represents the value of first versions of the Scriptures.

The first versions of the New Testament in the Indian Languages are, in one point of view, the most important;—they mark the extension of divine knowledge. Every language or dialect in which the New Testament is given, is a new province gained from the realms of darkness; since, imperfect as any version may be, it effectually secures the entrance of light into its own province or country. Not only will it ultimately lead to one perfectly correct; but, such is the perspicuity of the divine word, such the effulgence of divine truth, that no Translation has ever yet been published in any country, however small the number of its inhabitants, which did not make numbers wise unto salvation. Of this, the translations of the Scriptures into Manks, Welch, and Gaelic, furnish sufficient proof.

CATHOLIC MISSIONS IN JAPAN.

THE Abbé Dubois, in his Letters on the state of Christianity in India, has occasion to speak of Francis Xavier, the Jesuit missionary, who arrived in India in 1522. He says, his principal success was in Japan, where he "laid the foundation of those once numerous and flourishing congregations of Japanese Christians, who, within a period of less than a century, amounted to more than a million of souls."

In accounting for this success, Mr. Hough, in his Answer to the Abbé's Letters, traces a very close and singular analogy between the Paganism of the Japanese, and the Catholic modification of Christianity. His account of this resemblance, and of the rise and fall of Popery in that country, is sufficiently

interesting to be given at length. Speaking of the success in Japan, he remarks:

We are not to attribute this success to Xavier alone. He was accompanied by many Jesuits from various parts of India; and several others arrived, about the same time, from Macao. Nor are we to infer from it, that there was something in the nature or character of the Japanese superior to the mental or moral qualifications of the Hindoos, which prepared them to give the spiritual and humbling doctrines of the Cross a more favorable reception. Their success arose, first, from the extensive connexions which the Portuguese had already formed with the natives, by their commercial intercourse, and numerous intermarriages with families of the first respectability; which circumstance would, undoubtedly, prepare them to adopt the religion of persons with whom they were so closely related. And, secondly, the established religion of the country so nearly resembled the constitution and forms of the Roman church, that it required no great sacrifice of views and principles, in the Japanese, to embrace the Roman Catholic modification of Christianity. Hitherto every religion had been tolerated in Japan: but the established and most popular creed was, and still is, the *Sinto*. The Dairi, or Ecclesiastical Emperor of Meaco, possesses a jurisdiction resembling that of the Roman Pontif. Their Holy Mother is honored like the *Sancta Maria*. Their Bonzes, or Priests, and Canusies, or secular clergy, in their office, dress, celibacy, shaved heads, &c. &c. strikingly resemble the corresponding characters in the Roman Catholic church. Their pilgrims, most of whom are religious mendicants, and Jammaboes, a kind of hermits, with their various self-inflicted tortures, mortifications, privations, penances, fastings, &c. &c. are very like the *soi-disant* holy beggars, who for many years imposed, and in Roman Catholic countries still impose, upon the credulity of the western world. They have also their sacred vows, religious establishments, such as convents and nunneries, together with several orders of friars and nuns. They even dispense indulgences (*ofarrai*,) for which the orthodox Sintonists go on pilgrimage to the holy place (i. e. to the temple of Tensio Dai Sin, their chief god:) these are sent also by the Canusies, annually, to all parts of the empire, and are carried about by pedlars for sale. The Sintonists are taught to believe in pretended miracles or charms, and in purgatory. They pay divine honors to images: their church service is accompanied by the tinkling of bells, incense, &c. &c. In short, Sintonism resembles, in so many particulars, the institutions, pretensions, and practices of the Roman Catholic church, that the Japanese were prepared, in a remarkable manner, to embrace that form of the Christian religion which the Jesuits introduced into their country. No wonder, then, that the proselytes flocked to them by thousands and tens of thousands. They are said to have converted one-third of the empire; among whom were royal princes, viceroys, magistrates, and many other persons of distinction. Indeed,

under the then existing circumstances, it would have been matter of surprise had they not met with unexampled success.

But this prosperity was not of long continuance. In about a century after the introduction of popery into Japan, a severe persecution was raised by the government of the empire against the Roman Catholics; which, in 1639, ended in the total extermination of the Portuguese. The government became jealous of the immense wealth which the Portuguese were accumulating, and exporting out of their dominions. The pride and intolerance of their bishops grew insupportable. Not content with the superintendence of spiritual affairs, they interfered with politics and the councils of the state, and endeavored to assume a superiority over the nobility of the empire. One haughty prelate in particular, meeting one of the chief counsellors of the state, refused to pay him that deference which he was entitled to receive. This insolence provoked him to prefer heavy complaints at court; and thereby the irritation of government, already excited against the Portuguese, was considerably increased. There was reason to apprehend that they intended to effect a revolution in the state; and the interception of two letters, written by them, detected and explained their treacherous designs. The storm, that had been gathering for some time, now burst with a tremendous explosion. Instantly they were, with their clergy and Japanese kindred, ordered to quit the country. The other Japanese Christians were detained; those who were from home commanded to return; and, in a short time, the whole were put to death. The final blow to the Roman Catholic interests in Japan, was struck in one day; when above 37,000 members of that church perished by fire and sword.

The Portuguese made several attempts to recover the ground they had lost. On one occasion they sent a splendid embassy from Macao to the court of Japan; but the emperor ordered the whole (61 persons) to be beheaded—saving only a few of their meanest servants, who were preserved to carry home the sad intelligence of their masters' fate.

The Japanese have from that time adopted every possible measure to prevent the introduction of Christianity into the empire; and, identifying the Protestant with the Catholic faith, under the general term of Christianity, their precautions are used alike against the professors of those opposite creeds. "Their laws are extremely rigorous against teachers of the Christian religion." "The following inscription is placed at the head of the stone tablets of laws, which are fixed up in all public places, and even in the streets:—"Whosoever knows any individual who has taught Christianity, and can convict him thereof, shall receive a reward of 500 silver pieces." One law prohibits masters from hiring servants, until they receive from them a written assurance of their not being Christians. Another enacts; "If any European, residing in Japan, shall attempt to teach our people the Christian faith, he shall undergo a severe punishment, and shall not be restored to his na-

tive country." Their laws protect all foreigners within the empire from corporal punishment, except "those who attempt to induce Japanese subjects to embrace Christianity." They prohibit the teaching of Christians to read and write their language; and even exclude from the public service every Japanese who has lived among Christians in a foreign country.

Such is their concern to preserve and propagate this contempt of the Christian religion, that "in Nagasaki, where Christianity had made the greatest progress, there is a staircase, on the steps of which are laid various ornaments and utensils of the Catholic church, and on the first step a crucifix" (and images of the Virgin Mary and some other saints.) "On new-year's day, all the inhabitants of Nagasaki are obliged to ascend these steps, and, as a proof that they are not Christians, trample on the articles." "Even young children, unable to walk, are held down by their mothers to touch the images with their feet."

The Japanese informed captain Golownin, that this strict prohibition of Christianity by their laws, was solely to be attributed to the mischievous civil wars which arose in Japan after its introduction.

Such is briefly the rise and fall of popery in Japan: and the Roman Catholics are chargeable with the guilt of producing these inveterate prejudices, and thus closing every avenue against the introduction of the Gospel into that extensive island. It was by similar conduct that they provoked against themselves a severe persecution in China, also; and occasioned in the rulers of that vast empire, a resolution equally determined to exclude the Christian religion. pp. 86—93.

EDUCATION IN INDIA.

THE success attending the Mission Schools, has far exceeded the most sanguine expectations of the best friends to the missionary cause.

The following is a rough statement of the numbers in the Schools established by various Associations, for the instruction of native children in that country.

The Society for Promoting Christian Knowledge	3500
Baptist Missionary Society	10000
Church Missionary Society	6581
Adults	230
London Missionary Society	4650
In Government Schools, under the superintendence of the missionaries of the London Society, say	3000
Caleutta School Society	2800
Wesleyan Missionary Society	4000
Bombay Education Society	1200
American Board of Missions†	3500
Scottish Missionary Society	500
Hindoo College, at Caleutta, Serampore, &c. say	300
Jay Narain's Seminary at Benares	130
Netherlands Missionary Association	100
Free School Association at Cawnpore	158
Total	39,149

These numbers are given from the latest accounts received. From some stations, no returns have arrived in England these two,

* See Krusenstern's and Golownin's Narratives. &c.

† The schools in India under the care of this Board contain about 3,200 scholars. Ed.

and from others these three years past: and I hesitate not to affirm, that there are, at least, fifty thousand children, the major part heathen, now in the various schools established by Protestants in India!

Hough's Reply, pp. 158, 159.

It has been often said, that the missionaries in India make an impression on none but the lower castes. The following statements do not well accord with such an opinion.

There are a few Brahminy boys in many of the schools of the Church Missionary Society; and, I believe, in those of other societies also. In one of the Tranquebar schools, supported by that institution, out of the fifty-two scholars it contains, forty-five are Brahmins. At a recent examination of this school, one of the Brahminy boys, seven years of age, read our Church Catechism, and repeated a part of it which he had committed to memory.

By the third Report of the Serampore College, it appears, that, of the fifty students on the foundation, seven were Brahmins; who were studying, besides the languages taught there, geography, and the Newtonian system of astronomy. And it is intended, in the present year, to give them, in common with the other students qualified to enter upon these branches of science, "some knowledge of the first principles of chemistry; and thus to lead them gradually forward in scientific pursuits, while they advance in their philosophical studies." pp. 166--168.

BRITISH AND FOREIGN BIBLE SOCIETY.

Twentieth Anniversary.

From the Christian Observer.

We have received the periodical bulletins of the Paris Bible Society up to a recent date, and should gladly translate and insert various passages from their highly interesting contents. For the present, however, we must content ourselves with a single article of some length, the report of Vice Admiral Count Ver Huell, one of the Presidents of the Society, relative to his mission to the British and Foreign Bible Society, at their last anniversary. This document will exhibit to those of our readers who have not had an opportunity of attending the anniversaries of the British and Foreign Bible Society, a truly graphic sketch of those delightful and animated scenes. To such readers the account will appear the more interesting, from its embracing some minute and personal allusions, which a foreigner could more properly indulge in than a friend and countryman.

"Mr President,—In order to comply with the wishes of the Committee, I will now give a succinct account of the honorable mission with which it entrusted me to the British and Foreign Bible Society in London. It would, however, have been more agreeable to me if the Committee would have been satisfied with the verbal report which I had the honor to make at its special meeting on Tuesday the 18th of May, and with forming an abstract of

what it should deem important for insertion in the monthly bulletin.

"I arrived in London on the 4th of May, and went immediately to the Bible Society house to meet the Rev. Dr. Steinkopff. He was not there; but as soon as my name was mentioned, every person in the office hastened to give me all the instructions I needed. From thence I went to Lord Teignmouth's, to inform him of my arrival. His lordship received me with great cordiality and kindness, and expressed his satisfaction at my journey in order to be present at the public meeting of the Bible Society, which was to be held the next day, and offered to introduce me to it himself. In the afternoon, Dr. Steinkopff called upon me, and expressed his interest in our Society with as much warmth as if he had been a member of it; and the regard which he feels for every thing connected with it, inclined him to make me the kindest offers of assistance.

"According to the invitation which I had received, I went the next day at eleven o'clock to the place where the public meeting was to be held. Being introduced by Lord Teignmouth, I was received with much consideration. When the noble president appeared, the whole assembly rose, and the applauses continued till he had taken the chair: he placed me at his right hand.

"The meeting was opened with a speech by the venerable president; who expressed in the most affecting manner the satisfaction which he felt at being present at the twentieth anniversary of a society which the Almighty had made the instrument of communicating the most valuable blessings. This speech, which was heard with profound attention, excited the deepest emotion. Lord Teignmouth requested the Reverend Mr. Brandram, the worthy successor of the late Mr. Owen in the office of Secretary, to read an abstract of the Report of the exertions of the Society during the past year. It exhibited to the public a statement of the good which the Bible Society had effected, during so short a space of time, and the rapid extension of the Society in every part of the world.—The meeting heard this Report with the greatest attention: pleasure and interest were depicted in every countenance. I will not attempt to give the slightest sketch of these labors; I should fear lest I should weaken their effect by an analysis: the Report will soon be published; and I am persuaded that its readers will participate in the impression it made upon me, and upon all who heard it.

"The number of copies of Bibles, circulated by the Society in the course of the year, amounts to 123,193, and of Testaments to 167,298. This distribution has been greater than that of any former year. The receipts amount to 97,718*l.* They exceed those of the preceding year by some hundreds of pounds.

"The Earl of Harrowby, the President of the king's privy council, delivered the first address, in a speech as energetic as eloquent, on a motion for printing the Report. This respectable minister of state dwelt upon the rapid progress of the institution, and represented to the assembly what was recently the situation of England, and what blessings ac-

companied her labors wherever the exertions of the Society had been able to penetrate, and also the salutary improvements which resulted from them. The success of twenty years, he remarked, would appear to posterity rather to have been that of a whole century, according to the usual course of human affairs.

"Mr. Charles Grant, a member of parliament, and also of the king's privy council, afterwards took up the same idea, and shewed with great eloquence that the rapid successes of the Bible Society are unparalleled in history, and may induce future historians to imagine that in our public documents there is a mistake of a figure, and that for twenty we must read two hundred years. This speech was received with intense applause.

"The earl of Roden followed this speaker, to second his motion. He particularly attracted the attention of the meeting by relating, that a man of the world, immersed in the business and pleasures of life, being at Dublin, went from curiosity to a meeting of the Bible Society: false shame induced him to sit down in a corner of the room, that he might not be recognized. What he heard struck him so much, that he said to himself,—'If these things are true, and I do not follow them, I am a lost man: my past life has been all wrong.' He returned home, began to read the Scriptures, and became a zealous defender of Christianity. At the conclusion of this narrative, his lordship confessed, with the most noble candour and truly Christian humility, that it was his own history which he had just been relating; upon which unanimous applause burst forth with a sort of transport, and were frequently repeated. The speaker himself was affected even to tears, and every eye beamed with emotion and pleasure. Profound silence followed these plaudits; each individual seemed to look into himself, and to examine his own heart; and a long interval ensued before the speaker could resume his address. He concluded with a zealous exhortation to persevere in a work calculated to produce every where such great effects. The earl of Roden is one of the most distinguished Irish noblemen, young, and of a most noble deportment. He has served in the army, is a peer of the realm, and occupies a high situation at court.

"Among the subsequent speakers, who all gave additional interest to a subject which appeared to be exhausted, many recalled the attention of the audience to the Bible Societies of France. Lord Bexley, Admiral Lord Gambier, and Sir George Rose, made it the principal subject of their speeches; and, addressing themselves personally to me, they added to the testimony of their approbation of our exertions, and to their prayers for the prosperity of our Society, every thing which could attach additional value to the expression of their feelings, and which could render the mission with which I was honored increasingly pleasant and dear to me. The whole assembly took part, by their decided marks of approbation, in the expressions of the sentiments of esteem, attachment, and brotherhood, of which the speakers made them-

selves successively the organs and interpreters.

"Among other speakers, Mr. Guerney, a banker, of the sect of Quakers, and a brother of that comforter of the afflicted, Mrs. Fry, particularly distinguished himself. He described with an overpowering warmth of feeling the advantages of Bible Associations, and the duty imposed upon every Christian of endeavoring to contribute to the propagation of Christianity. One would not have suspected, from the brilliancy of his eloquence, that he belongs to the *Society of Friends*, who are generally very calm in their speech and deportment; but one might discover it by the profound conviction which animated him, and his great energy electrified the whole meeting.

"Another speaker, the Rev. Dr. Morrison, lately returned from China, attracted particular attention. He presented to the Society a copy of the Bible in the Chinese language, and made his son, a child of about ten years of age, hold this invaluable document.—This important work is the fruit of the laborious industry of seventeen years, with his late learned friend Dr. Milne. He expressed in a very interesting speech his hope, that the celestial light of the Gospel would soon enlighten the inhabitants of the immense regions where the Chinese language is spoken, and that we are approaching that period in which so many millions of men shall be drawn from that stupid idolatry in which the worship of their false gods still keeps them immersed. The meeting received this remarkable speech with the favor it deserved.

"After the second motion, the President introduced me to the meeting; to which I addressed a few words, which were received with loud plaudits, and accompanied with marks of satisfaction which greatly affected me. Every person addressed to me the most affectionate expressions, and seemed to wish to prove to me how closely they were attached by the ties of brotherhood to the Protestants of France. It seemed to me that we were considered by them as relations whom circumstances had long separated, and whom they were delighted again to meet. I felt myself in the bosom of one common family, in which national differences were absorbed in a united love to Him whom we adore with the same language of heart as our Lord and Saviour. I wish that all French Protestants could have been present, that they might have been convinced that, as Christians, the English are truly our brothers.

"The perfect union which prevailed throughout the whole spirit of the remarks of the different speakers struck me most pleasingly. The statesman, the man of business, the learned man, the clergyman, all spoke the same language; no sect, no difference of situation was perceptible—Christianity appeared to me there in all its purity. I left the meeting with a heart full of gratitude to God for what I had seen and heard: my soul, heart, and mind, were filled with the consoling hope, that this large concourse of pious men, inspired only by the love of their fellow-creatures, shall one day find imitators in every

place where the Saviour of the world is acknowledged.

"I was present three days afterwards at the annual meeting of an Auxiliary Society at Blackheath, of which Lord Bexley is President: it is composed of the United Associations of Greenwich, Woolwich, and Blackheath. This meeting, likewise, was very numerously attended, and was to me not less remarkable than that in London had been. There were many speakers, who all dwelt upon the satisfaction which they felt at seeing the Protestants of France also value the advantages of Bible Associations. Beginning with their worthy president they all addressed me with interest and kindness; and the whole audience applauded this manifestation of their sentiments. The same family traits of resemblance were exhibited in all their speeches, as in those in London, and with colors not less brilliant.

"The worthy Dr. Steinkopff, in particular, made a speech in which his attachment towards the French Protestants shewed itself in the most affectionate expressions. He forgot nothing that we have effected. He mentioned our Female Associations, and quoted many passages from the interesting productions which two ladies, members of the Committee of the Society had recently published.—The whole Ladies' Association of Woolwich was present, and testified their lively satisfaction. Many of the speakers expressed themselves with remarkable eloquence, and especially with a degree of zeal, which indicated that their whole souls were excited by the sublime truths of the Gospel. I retired from this meeting with the same impression of respect and of pleasure which I had carried from that of London. I shall ever retain a grateful remembrance of it.

"During my short stay in London, I saw several persons of high rank, who all renewed in private the proofs of interest for the French Protestants, which had before been shewn me at the public meeting. Our learned colleague, M. Stapfer, from his mission last year, had left the most honorable remembrance, and had acquired the highest degree of consideration in London. M. Kieffer was spoken of in the same manner, and the visit of M. le Baron de Stael, and that of the Rev. M. Monod, the younger, are still recollected.

"I examined minutely the general warehouse, if I may so express myself, of the Holy Scriptures. Situated close to the Bible Society house, this vast warehouse is composed of three stories filled up to the ceiling with hundreds of thousands of the Sacred Scriptures, in such numerous living languages of the earth, all classed in order and in their respective sizes. My mind was filled with astonishment, and I must say with admiration, in seeing this valuable treasure; and I could not avoid in my heart blessing that great nation which, governed by the most noble Christian philanthropy, thus labors from a little corner to promote the real civilization of all the inhabitants of the globe. Never did Christianity appear to me more great, more really dignified, than in this pious enterprise, in which true citizens of the world labor with a degree of zeal which is above all praise, for

the accomplishment of our Lord's prediction, that his Gospel shall be known to all the inhabitants of the earth. I hope that this bright example will one day find imitators in every part of the world, and that ere long we shall not limit our Biblical labors to France, but that we shall enlarge our sphere of action, and that the ties which now unite us to the grand and noble British and Foreign Bible Society, will ever become increasingly intimate by the bonds of Christianity.

"I was obliged to shorten my visit to London, on account of the sudden illness of my son, who had accompanied me thither; but the object of my visit being attained, I hastened my return to the continent, with the hope of having accomplished your wishes."

Twentieth Report.

Presented in May 1824.

Number of Societies:—From 291 Auxiliaries and 438 Branches, making a total of 729 in the year 1822, the number is now increased to 302 Auxiliaries and 622 Branches, forming a total of 924.

The Continental European Societies are 53; those of Asia, 11; of Africa, 4; and of America, 24. Of Auxiliaries and Branches to the European Societies, there are, among others, in Wuertemberg 46, in Hanover 23, in Prussia 42, in Russia 289, in Sleswig-Holstein 121, in the Netherlands 57, and in France 142. Of the American Societies, the National Bible Society has 396 Auxiliaries and Branches.

Issues of the Scriptures.—The issues of Bibles and Testaments from the Depository have exceeded those of the former year by 30,941 copies. They are as follows:—

123,193 Bibles,
167,298 Testaments;

forming (with the issues in preceding years) an aggregate of 3,442,328 copies of the Sacred writings dispersed in the British dominions.

This Society has also circulated, since its establishment, on the continent of Europe, upward of 800,000 copies.

Total number of Languages and Dialects.—The following is the latest summary:—

Reprints	40
Re-translations	5
Languages and dialects, in which the Scriptures have never been printed before the institution of the Society	55
New translations commenced or completed	40
Total	140

Expenditures in each year.

	l. s. d.
First year	691 10 2
Second year	1,637 17 5
Third year	5,053 18 3
Fourth year	12,206 10 3
Fifth year	14,565 19 7
Sixth year	18,543 17 1
Seventh year	28,302 13 7
Eighth year	32,419 19 7
Ninth year	59,496 13 8

Tenth year	84,652	1	5
Eleventh year	81,021	12	5
Twelfth year	103,686	18	8
Thirteenth year	89,230	9	9
Fourteenth year	71,099	1	7
Fifteenth year	92,237	1	4
Sixteenth year	123,547	12	3
Seventeenth year	79,560	13	6
Eighteenth year	90,445	6	4
Nineteenth year	77,076	0	10
Twentieth year	89,493	17	8
Total.....	1,164,963	14	4

Grants of Money and Books.

	l. s. d.
Domestic	6,044 6 0
Europe	13,977 0 1
Asia	10,352 18 3
Africa	351 4 6
America and West Indies	2,795 17 1
Total.....	1,33,521 5 11

Continued zeal of the Society's friends.—

Those, who have visited your friends in the country, can bear witness that there is no symptom of decay; but that the hearts and hands of thousands and tens of thousands are as firmly united as ever in the cause. The evident interest manifested at anniversaries has been truly gratifying: large sums are raised—evidences of much good being effected are given—and the introduction of the Scriptures where they were but little known, the renewal of copies worn by frequent use, the enabling an affectionate parent to comply with the pious wish of presenting each of his children with a Bible or Testament, the engaging the best feelings of the heart in behalf of the spiritually destitute, are benefits daily flowing from the continued zeal of your friends.

EXTRAORDINARY MUNIFICENCE.

GODFREY HAGA, Esq. a citizen of Philadelphia, lately deceased, has left an estate of more than \$300,000, which he disposed of by will, in the following manner:

"To the Pennsylvania hospital, the sum of \$1,000. To the Northern Dispensary, \$1,000. To the Southern Dispensary, \$1,000. To the Pennsylvania Institution for the Deaf and Dumb, \$1,000. To the German Society, \$2,000. To the Bible Society, \$4,000. To the Widows' Asylum, \$5,000. To the Orphan Asylum, \$10,000. To sundry persons, \$50,500. To the Brethren's Church, (the Moravian Church,) in Philadelphia, \$2,000. For the relief of superannuated preachers, their widows, and missionaries and their widows, belonging to the Brethren's Church, \$6,000. To the Society for Propagating the Gospel among the Heathen, \$80,000. This constitutes a fund, the interest of which is to be applied by the Society for the purpose of educating pious young men at Nazareth Hall, for the Gospel ministry.

The rest of his estate, valued at more than two hundred thousand dollars, is bequeathed to the said Society for propagating the Gospel among the Heathen, and to be appropriated from time to time, as the Society shall

direct. Mr. Haga, who had no patrimonial estate, acquired his large fortune by industry and economy. Throughout life, he sustained the character of a *good man*, (we use the word emphatically,) and did not wait till the hour of death to become charitable. For his connexions, both in this country and in Germany, he made provision while he was in the enjoyment of health. His donations for the relief of the poor, and to public institutions, were many and munificent. When the Brethren in Philadelphia determined a few years ago to rebuild their Church, he gave them five thousand dollars: and those who were best acquainted with him, say, that from the time of Mrs. Haga's death, until his own dissolution, he expended in charity, more than one hundred thousand dollars."

THE MISSIONARY SWARTZ.

WITNESS the unreserved, the undiminished confidence reposed in the late missionary Swartz, and the regard shewn him by Hyder, Tippo, and other native princes, to whom his character was known, even when they were at war with the very nation, the English, by whom he was employed. He was generally allowed to pass through the midst of their encampments, without the slightest molestation: he was designated, both by Mahomedans and Hindoos, by the title of "*The Christian*," and that, too, *as a mark of respect*: and such was their delicacy of feeling towards him, that when it was thought necessary to detain his palanquin, the sentinel was ordered to assign a *general reason*, and to pretend to be waiting for orders to let him move on. This, and much more information to the same effect, I received from the late Colonel Charles Trotter, who knew Swartz intimately for years, and served in the campaigns during which that venerable missionary met with such marked respect from the enemy.

The instance given by the late Dr. Buchanan, of the confidence placed in the bare word of Swartz, when every other European was distrusted, and whereby the fort of Tanjore was saved from famine during its siege by the French army, sufficiently proves that the Jesuits would have experienced no diminution in the esteem of the natives towards them, after the European invasion, had they uniformly acted in a manner becoming Christian teachers. *Hough's Reply*, p. 96.

AMERICAN COLONIZATION SOCIETY.

THE American Colonization Society held its eighth anniversary at the Capitol in Washington, on Saturday evening, the 19th of February. It was attended by an audience of high respectability, among whom were General Lafayette, the Judges of the Supreme Court, several eminent members of the Bar, and many of the reverend Clergy. Wm. H. Fitzhugh, Esq. presided. The Annual Report was then read by the Rev. Mr. Gurley, Resident Agent of the Society. The prospects of the Society are represented as being,

on the whole, encouraging. The town of Monrovia is increasing with rapidity; its defences are complete, and its inhabitants, for the most part, are contented and happy. The Society's attempts at home, towards an augmentation of its funds, have not yet met with that success they so well deserve.—But the Directors are animated with a determination to persevere in their laudable efforts, until they shall have succeeded in rendering the undertaking an object of national enterprise. When this point shall have been reached, they look upon complete success as certain. The death of Gen. Harper received an appropriate notice, and his enthusiastic devotion to the great design of the Society, was commemorated with becoming eulogy.

Christ. Spectator.

CONNECTICUT MISSIONARY SOCIETY.

FROM the twenty-sixth Annual Narrative of the Missions of this Society we gather the following facts: *Forty missionaries* have been employed, some of them during the whole year, and some for shorter periods. Their fields of labor have been, the western counties of New-York, New Connecticut, and other parts of Ohio, Pennsylvania, Indiana, Kentucky, Tennessee, Missouri, and New-Orleans. The expenses of the Society for the year amount to \$7,696,90. The contributions of the churches in May, amounted to \$1,934,25. Every year of the history of this Society furnishes new evidence of its importance, and strengthens its claims on all who regard the best interests, civil as well as moral, of our western settlements. *ib.*

FORMATION OF A NATIONAL TRACT SOCIETY AT NEW-YORK.

AT a large and respectable meeting of the citizens of New-York and the vicinity, from various religious denominations, on the 11th ult. a Society was organized, which was denominated "THE AMERICAN TRACT SOCIETY." A history of the proceedings on that occasion, we compile from the New-York Observer.

Col. Richard Varick was called to the chair, and Mr. William A. Hallock appointed Secretary. The meeting was opened with prayer by the Rev. Dr. M'Auley. Zechariah Lewis, Esq. President of the New-York Tract Society, then proceeded to state the object of the meeting. The Board of Managers, of that Society, he said, had, some months since, in view of the great facilities afforded by the city of New-York, for circulating Religious Tracts, and the importance of uniting the efforts of the friends of Tracts throughout the country in one National Institution, resolved to take measures to form such a Society in this city, in May next, on the plan of the American Bible Society. There being, however, at Boston, a Religious Tract Society, which had already assumed the name, and much of the character of a National Institution, it was

thought proper, previous to the adoption of other measures, to address that Society, and propose a removal of the seat of its operations to New-York. This measure the Society at Boston did not think consistent with the prosperity of the Tract cause in New-England; and as that Society had already become so far National in its character, they proposed still to continue their operations at Boston, and that the New-York Religious Tract Society should become a Branch.—To this proposition the Board of the New-York Society felt that they could not give their assent; believing that the local advantages of this city, united with the liberality and Christian enterprize of its inhabitants, leave no room to question that it is the most favorable location for the National Institution.

In these circumstances, the Committee of the Society at Boston, propose to unite with the Society at New-York in forming the plan of a National Institution, distinct from both, to be located at New-York, and from which, should it prosper, the Society at Boston may receive its supplies of Tracts. And the negotiation had been happily concluded in a manner calculated, it was believed, to give universal satisfaction. Such a procedure on the part of the Society at Boston, immediately suggested the necessity of erecting a house in this city, in which the National Society may enjoy every facility for conducting its operations. In order to accomplish this object, it was thought advisable to call the present meeting, for the purpose of organizing the Society, and adopting means to obtain the requisite funds; that the people of New-York may thus give to the Society at Boston, and other Tract Societies, and friends who may be invited to unite in the National Society in May next, an assurance that the society shall here be furnished with every accommodation; and that, by the grace of God, there is here a spirit of Christian benevolence and zeal, which it may be believed, will never permit the Society to languish.

After the adoption of the Constitution, Officers for the Society till the time of the annual meeting in May, were unanimously elected in nearly equal numbers from the Episcopal, Presbyterian, Baptist, and Methodist denominations, and embracing individuals from the other principal denominations in the United States.

S. V. S. Wilder, Esq. of Bolton, Mass. was elected President. The Publishing Committee consists of the Rev. James Milnor, D. D. of the Episcopal Church; Rev. Gardiner Spring, D. D. of the Presbyterian do; Rev. John Knox, D. D. of the Dutch Reformed do; Rev. Charles G. Sommers, of the Baptist. Of this Committee the Rev. John H. Church, D. D. of Pelham, N. H.; Rev. Justin Edwards, of Andover, Mass.; and Rev. N. Bangs, of New-York; were elected Corresponding Members.

The Officers having been elected, the Report of the Building Committee was presented by Z. Lewis, Esq. Chairman, from which it appeared that the American Tract Society at Boston, is printing after the rate of one million of Tracts annually, and employs two printing presses. The New-York Religious

Tract Society, which, within the last five months, has printed more than *half a million* of Children's books, finds two presses inadequate to supply the demand. Other Tract Societies, which it is hoped will co-operate with the National Society, are supposed to employ two presses more. The National Society, then, in order to supply these Societies with Tracts, must employ six printing presses. But the Tract operations of our country are constantly and rapidly advancing; Christians are becoming more deeply impressed with their importance; vast portions of the country, exceedingly destitute of the means of grace, are as yet unsupplied with Tracts; new Tract Societies are forming; our population is increasing; education is becoming more diffused among the lower classes; the spirit of benevolent exertion is advancing; and if a National Tract Society were formed, enjoying the local advantages of this city, and concentrating the energies of the country, it would doubtless soon accomplish far more than has yet been done by the various separate and independent Societies in the United States.

The National Tract Society of Great Britain, printed the last year *ten millions, two hundred thousand Tracts*, giving constant employ to about twenty printing presses; and it would be difficult to show, that the National Society of New-York will not, in the progress of a few years, enjoy advantages for Tract circulation little if any inferior to those enjoyed by the Society in London. The Committee have reason to believe that, with the divine blessing on the National Tract Society, it will soon do an amount of printing that shall at least equal what is now done by the American Bible Society; and if so, the former Society will require at least an equal amount of labor for folding and binding, and an equal number of agents, and equal room, in all the various departments of the Society's operations.

The expense of the lot and house which the American Bible Society have found so useful, was 22,000 dollars. The Committee believe that with 20,000 dollars, the National Tract Society can be provided with suitable accommodations; and that, in the present state of things, it would not be wise to attempt providing for it with a less sum. The Society, in order to accomplish the object of its formation, must be able to publish Tracts in very large quantities, and to sell them on the most reasonable terms. A respectable house, one erected by the liberality of our citizens, will give the institution a character of permanency and respectability; it will decide the question where the National Society shall be located; it will be the best argument with which to invite contributions for publishing and circulating Tracts, and the best pledge which can be given to other Tract Societies, that the Society located here shall be protected and fostered.

The sum of 12,500 dollars was immediately subscribed for the erection of a suitable edifice.

ARRIVAL OF REV. MR. ELLIS FROM THE SANDWICH ISLANDS.

THE Rev. Mr. Ellis, who has been well known to our readers as the English missionary at the Sandwich Islands, arrived at New Bedford, on the 19th ult. in the ship *Russel*, Capt. COLEMAN, who very generously gave him and his wife and four children a *free* passage to this country. While at New Bedford, the inhabitants showed them much kindness and liberality. On the 25th, they arrived at Boston.

Mr. Ellis is on his way to England, whether, by leave of Providence, he will proceed as soon as circumstances will permit. His object, in visiting this country and England, is the health of Mrs. Ellis, who for twenty-two months past, has been suffering under an excruciating and dangerous indisposition. In the opinion of five physicians, who were at the islands, such a voyage was indispensable; and it was undertaken with the decided approbation of all the missionaries of the several stations, who wrote Mr. Ellis a very affectionate letter, on his departure.

"Most affectionately," say they, in a letter to the Corresponding Secretary, "do we commend him and his afflicted family to your kindness, and through you to the Christian acquaintance and fellowship of our friends, with the earnest desire, that he may ere long be restored in peace to us."

The intercourse of Mr. Ellis with the missionaries of the Board, has been uniformly characterized by the utmost Christian confidence and endearment; and it is the wish of the Prudential Committee, no less than of the missionaries, that he may be enabled, at no distant period, to fulfil his present intentions, and to gratify his earnest desires, by resuming his labors at the Sandwich Islands.

American Board of Missions.

SANDWICH ISLANDS.

Insurrection at Atooí.

On the 26th of May last, Tamoree, king of Atooí, died at Woahoo, and, as the missionaries had good reason to believe, in the hope and faith of the Gospel. He had, by his last will, secured his property, and the island of Atooí, to Krimokoo, in trust for Reho-reho, who was then in England.

It is probable that George P. Tamoree, the

son of the deceased king, resented this arrangement, as depriving him of his rights. He, therefore, in connexion with three principal chiefs, and a party of the natives of Atooi, with the hope of obtaining possession of the island by force, attacked the fort at Wimaah, while Krimokoo was at the island arranging its affairs.

Judge, my dear Sir,—says Mr. Bingham, in a letter to the Corresponding Secretary, dated Sept. 8th—what was our surprise and grief and anguish, to be waked by the noise of battle, and to learn, on inquiry of the passing natives, that *Humehume*, as they call George, had actually entered the fort, with an intention to take possession. The firing of musketry continued about half an hour, when the assailants fled, with the loss of eight or ten killed. On the side of Krimokoo and the loyal chiefs, three or four were killed, including Niau, a chief, and Trowbridge, a young Englishman.

Krimokoo was not himself in the battle, but slept on the opposite side of the river. As soon as the assailants fled, he sent for us to lead him in prayer and thanksgiving to Jehovah. He then furnished myself and family, and Mr. Whitney and family, a safe passage to this place, [Woahoo,] in one of the schooners, which came as an express for a reinforcement.

About 1000 men have gone down. Ten days from the first battle, this reinforcement met the insurgents, and routed and dispersed them at Hanapepe. But few were killed.

Two of the rebel chiefs are among the slain; the other has surrendered. George fled to the mountains, and, by the last accounts, had eluded the search of the party in pursuit.

We trust peace will soon be restored. It is the wish of Krimokoo to save George, if he can be taken alive. We believe, also, that, distressing as this occurrence is, it will nevertheless be overruled to the furtherance of the Gospel in these islands. To God we have desired and still desire to commit the cause.

As, in some of the public papers, the fact, that George spent some time at the Foreign Mission School at Cornwall, and, that he was sent to the islands by the Board, have been mentioned, in descriptions of these disturbances, in a manner that is fitted to bring undeserved odium on the Board, it will be proper here to notice the principal events in the history of that infatuated young man.

When he was about six years of age, his father, who was a man of considerable information, having a partiality for the Americans, and being desirous that his son should receive a finished education in this country, committed him to the care of a Capt. R—, together with property deemed sufficient to

defray the expense of his education. Accordingly George was brought to Boston, somewhere about the year 1804.

We know of no reason to doubt, that the Captain, who took charge of him, intended faithfully to fulfil the trust committed to him; but, owing to causes which it is unnecessary now to mention, his own property was, within no long period, lost, and with it the property of his ward.

Thus the young stranger was deprived of the means of support. For several years, he labored in the trade of a carpenter, till, becoming discontented with this employment, he engaged in the service of a farmer. At length he returned to Boston, enlisted on board one of our vessels of war, and was in the engagement between the Enterprise and Boxer, and, in the act of boarding, was wounded in the side. He afterwards went on board the Guerriere frigate, and accompanied Commodore Decatur to the Mediterranean, where he was in an engagement with an Algerine frigate.

When he returned from the Mediterranean, he was providentially found in the Navy-Yard at Charlestown, by one of his countrymen, through whom he became known to several benevolent individuals, who had previously been interested by a knowledge of his early history. Application was immediately made for his release, in order that he might receive an education, and he was given up and sent to Connecticut to join several other natives of the Sandwich Islands, whom the hand of charity had selected for the same purpose.

When the Foreign Mission School was opened at Cornwall, George and his companions became members of it. But the instructions which were here communicated had a greater influence on several of them, than they had on him. George was never, we believe, regarded as pious.

When the mission, destined for his native islands, was about embarking in 1819, it was thought desirable that George should accompany it; not that any religious influence was expected from him, (his character even then not authorizing such expectations,) but because he was the son of one of the principal rulers of the islands, and his father had expressed a strong desire for his return, and would be likely to feel grateful and friendly to those who should bring him home. George accordingly embarked with the missionaries. He was, however, in no sense a missionary,

nor was he regarded as sustaining any relation to the Board, nor has the Board been in any degree responsible for his conduct.

On his arrival at Atooi, he was received very joyfully by his father, and was immediately created a chief. The old king also felt exceedingly grateful and friendly to the missionaries, and remained their steady supporter till his decease. But George soon became so dissipated, that he lost the confidence of his father, which he never regained.

It is to be hoped, that his calamities brought him to serious reflection and to repentance. He has had many instructions, and has been the subject of many prayers.

PALESTINE MISSION.

SINCE the preceding sheets went to press, we have received brief letters from Mr. Fisk, dated at Aleppo, Oct. 1st and 20th. He was there, in company with Mr. King, pursuing the study of Arabic, under the instruction of Mussulman Shekhs. He remarks, that *both* of them enjoyed pretty good health. They expected to spend the winter in Jerusalem.

BOMBAY.

MR. and MRS. Frost and MRS. Graves arrived at Bombay, in good health, on the 28th of June last. Mr. Frost was expected to commence a new station on the continent.

AUXILIARY SOCIETIES.

MAINE.—The *Auxiliary Society of York County* was organized March 1st. It embraces the Associations in that County. Officers for the present year:—

Rev. Nathan Douglass, Alfred, *President*.
Rev. Joseph P. Fessenden, Kennebunkport, Dea. John Frost, Sanford, Dea. Joseph Gilman, Wells, Dea. Michael Hanson, Buxton, Capt. Francis Woods, Saco, Jeremiah Goodwin, Esq. Alfred, Maj. Samuel Merrill, Biddeford, V. *Presidents*.

Rev. Christopher Marsh, Sanford, *Secretary*.
Mr. Owen Burnham, Kennebunk, *Treasurer*.

NEW HAMPSHIRE.—The *Auxiliary Society of New Boston and Vicinity*, in Hillsborough County, was organized March 3d. It includes the Associations in Francestown, Lyndeborough, Mount Vernon, Goffstown, and New Boston. Officers:—

Rev. Moses Bradford, Francestown, *President*.
Rev. E. P. Bradford, of New Boston, and Jonathan Aikin, Esq. of Goffstown, V. *Presidents*.
Rev. Nathaniel Merrill, Lyndeborough, *Secretary*.
Capt. Peter Clark, Francestown, *Treasurer*.
Rev. B. H. Pitman, Goffstown, Rev. N. Kingsbury, Mt. Vernon, Dea. Robert Wason, New Boston, Dea. B. Goodridge, Lyndeborough, and Dea. N. Savage, Francestown, *Executive Committee*.

Several spirited resolutions were passed on the occasion, of which the movers and seconders were,—Rev. Moses Bradford and Capt. Peter Clark, Mr. Ornan Eastman and Rev. Nathaniel Kingsbury, Jonathan Aikin, Esq. and Rev. Benjamin H. Pitman, Rev. Nathaniel Merrill and Rev. Ephraim P. Bradford.

FORMATION OF ASSOCIATIONS.

MASSACHUSETTS. *Bristol Co.* New Bedford. Gent. Asso. Rev. Sylvester Holmes, Pres. Dea. Joshua Barker, V. Pres. Joseph Bourne, Sec. David Briggs, Treas. 4 coll.—Lad. Asso. Mrs. Haydon Coggeshall, Pres. Mrs. Joseph Dunbar, V. Pres. Miss Pamela Willis, Sec. and Treas. 10 coll. Formed Feb. 23.

Fairhaven. Gent. Asso. Rev. William Gould, Pres. Dea. Daniel Perry, V. Pres. Dea. Nathan Bates, Sec. Capt. Lemuel Tripp, Treas. 2 coll.—Lad. Asso. Mrs. William Gould, Pres. Mrs. Hannah Dean, V. Pres. Mrs. Eliza Hathaway, Sec. Miss Sarah Hathaway, Treas. 4 coll. Formed Feb. 24.

Plymouth County. Plymouth, 3d Cong. So. Gent. Asso. Rev. Frederick Freeman, Pres. John Harlow, V. Pres. Ezra Collier, Sec. Henry Robbins, Treas. 5 coll.—Lad. Asso. Mrs. Joseph Diman, Pres. Mrs. Nathan Reed, V. Pres. Mrs. Phebe Cotton, Sec. Mrs. Hannah Howard, Treas. 4 coll. Formed March 1.

Fourth Cong. So. Gent. Asso. Dea. John Bartlett, Pres. Dea. Caleb Morton, V. Pres. Nathan Whiting, Sec. William Morton, Treas. 3 coll.—Lad. Asso. Mrs. Joseph Whiting, Pres. Mrs. Amasa Clark, V. Pres. Miss Betsey Bartlett, Sec. Miss Eleanor Whiting, Treas. 5 coll. Formed March 3.

Plympton. Gent. Asso. Rev. Elijah Dexter, Pres. Dea. Cephas Bumpus, V. Pres. Dea. Lewis Bradford, Sec. William H. Soule, Treas. 13 coll.—Lad. Asso. Mrs. Elijah Dexter, Pres. Miss Jerusha Parker, V. Pres. Miss Irene Thomas, Sec. Mrs. Noah Thomas, Treas. 12 coll. Formed March 8.

Carver. Gent. Asso. Rev. Luther Wright, Pres. Dea. Levi Vaughan, V. Pres. Dea. Nathan Cobb, Sec. and Treas. 7 coll.—Lad. Asso. Mrs. Melissa Partridge, Pres. Mrs. Rufus Sherman, V. Pres. Miss Anna Hammond, Sec. Miss Lois Lucas, Treas. 4 coll. Formed March 10.

Barnstable County. Sandwich. Gent. Asso. Rev. D. L. Hunn, Pres. Dea. Thomas Hamblen, V. Pres. James Faunce, Sec. Charles Perry, Treas. 10 coll.—Lad. Asso. Mrs. D. L. Hunn, Pres. Mrs. Hannah Dimmick, V. Pres. Miss Nancy Fessenden, Sec. Miss Sarah Dillingham, Treas. 11 coll. Formed March 16.

West Barnstable. Gent. Asso. Rev. Enoch Pratt, Pres. Dea. Winslow Marston, V. Pres. Stephen C. Nye, Sec. Dea. Hamblen Crocker, Treas. 6 coll.—Lad. Asso. Mrs. Enoch Pratt, Pres. Mrs. Deborah Crocker and Mrs. Ebenezer Scudder, V. Pres. Miss Sarah B. Crocker, Sec. Mrs. Hannah Crocker, Treas. 6 coll. Formed March 18.

Franklin Co. Hawley. 1st par. Gent. Asso. Rev. Jonathan Grout, Pres. Hon. Thomas Longley, V. P. Col. Joshua Longley, Sec. Dr. Moses Smith, Treas. 7 coll.—Lad. Asso. Mrs. Polly Grant, Pres. Mrs. Gratia Mantor, V. Pres. Miss Sophronia Grout, Sec. Mrs. Thomas Longley, Treas. 7 coll. Formed Jan. 13.

2d par. Gent. Asso. Mr. Zenas Bangs, Pres. Mr. Rufus Baker, V. Pres. Mr. Ebenezer Crosby, Sec. Mr. Joseph Howes, Treas. 2 coll. Formed Jan. 16.

Charlemont. Gent. Asso. Dea. Abel Wilder, Pres. Dea. Aaron Lyman, V. Pres. Sylvester Maxwell, Esq. Sec. Capt. Wm. Bullard, Treas. 5 coll. Formed Jan. 19.—Lad. Asso. Mrs. Jane Bates, Pres. Mrs. Jane Allis, V. Pres. Miss Naomi Bates, Sec. Mrs. Josiah Lyman, Treas. 4 coll. Prev. formed.

Heath. Gent. Asso. Rev. Moses Miller, Pres. Dea. Medad Dickinson, V. Pres. Mr. David Thayer, Sec. Mr. Thomas Harrington, Treas. 8 coll.—Lad. Asso. Mr. Moses Miller, Pres. Miss Rebecca White, V. Pres. Miss Clarissa Leavitt, Sec. Mrs. Daniel Rugg, Treas. 9 coll. Formed Jan. 26.

Shelburne. Gent. Asso. Rev. Theophilus Packard, D. D. Pres. Dea. Benoni Pratt, V. Pres. Dea. Ebenezer Fisk, Sec. Mr. Giles Lyman, Treas. 5 coll.—Lad. Asso. Mrs. Theophilus Packard, Pres. Mrs. Benoni Pratt, V. Pres. Mrs. Giles Lyman, Sec. Mrs. Moses Allen, Treas. 7 coll. Formed Feb. 16.

Wendall. Gent. Asso. Rev. John Duncklee, Pres. Hon. Joshua Green, V. Pres. Henry C. Ewers, Sec. Dea. Levi Stone, Treas. 7 coll. Formed Feb. 22.

Montague. Gent. Asso. Rev. Aaron Gates, Pres. Col. Spencer Root, V. Pres. Dea. Rodolphus Bardwell, Sec. Mr. Cephas Root, Treas. 9 coll.—Lad. Asso. prev. formed.

Leverett. Gent. Asso. Rev. Jonas Colburn, Pres. Dea. Silas Field, V. Pres. Mr. Elijah Ingram, Sec. Dea. Richard Hobart, Treas. 3 coll. Formed March 15.—Lad. Asso. prev. formed.

Berkshire Co. Great Barrington. Gent. Asso. Rev. Sylvester Burt, Pres. Rev. Elijah Wheeler, V. Pres. Maj. J. L. Bacon, Sec. Capt. Allen Henderson, Treas. 6 coll.—Lad. Asso. Mrs. Sylvester Burt, Pres. Miss Frances Kellogg, Sec. Mrs. David Leavenworth, Treas. 8 coll. Formed Jan. 27.

Tyringham. Gent. Asso. Rev. J. Warren Dow, Pres. Dea. Joseph Chapin, V. Pres. Mr. John D. Bidwell, Sec. Asa Bigelow, Esq. Treas. 5 coll.—Lad. Asso. Mrs. J. W. Dow, Pres. Mrs. Azariah Orton, V. Pres. Miss Abigail Hale, Sec. Mrs. Lemuel Townsend, Treas. 4 coll. Formed Jan. 27.

New Marlborough. (N. par.) Gent. Asso. Rev. Jacob Catlin, D. D. Pres. Dea. Zenas Wheeler, V. Pres. Benjamin Shelden, Esq. Sec. Mr. Moses Shepard, Treas. 6 coll.—Lad. Asso. Mrs. Edward Stephens, Pres. Mrs. Edmund C. Peet, V. Pres. Mrs. Joseph S. Catlin, Sec. Mrs. Erastus Sheldon, Treas. 6 coll.

(S. par.) Gent. Asso. Dea. Benjamin Smith, Pres. Dea. Isaac Turner, V. Pres. Mr. Lorin Smith, Sec. Dea. Gideon Canfield, Treas. 4 coll.—Lad. Asso. Mrs. Aaron Adams, Pres. Mrs. Benjamin Smith, V. Pres. Miss Martha Turner, Sec. Mrs. Robert J. Rogers, Treas. 4 coll. Formed Feb. 1.

Sandesfield. Rev. Levi White, Pres. Mr. Joel Sage, V. Pres. Thomas Twining, Esq. Sec. Mr. Stephen Smith, jun. Treas. 7 coll.—Lad. Asso. Mrs. Levi White, Pres. Miss Fanny Ayrauldt, V. Pres. Mrs. Joseph Wolcott, Sec. Mrs. Thomas Twining, Treas. 7 coll. Formed Feb. 7.

Sheffield. Gent. Asso. Rev. James Bradford, Pres. Dea. Hosmer Kellogg, V. Pres. Elisha Lee, Esq. Sec. Robert V. Barnard, Esq. Treas. 11 coll.—Lad. Asso. Mrs. James Bradford, Pres. Mrs. Marshal Jones, V. Pres. Miss Sophia Dewey, Sec. Mrs. Corrulia Root, Treas. 12 coll. Formed Feb. 14.

Egremont. Gent. Asso. Rev. Gardner Hayden, Pres. Dea. Stephen Karmer, V. Pres. Mr. Andrew Bacon, jun. Sec. Mr. Philo Joyner, Treas. 2 coll.—Lad. Asso. Mrs. Gardner Hayden, Pres. Mrs. Stephen Karmer, V. Pres. Mrs. Andrew Bacon, Sec. Mrs. Philo Joyner, Treas. 2 coll. Formed Feb. 15.

Becket. Gent. Asso. Rev. Joseph L. Mills, Pres. George Conant, Esq. V. Pres. Origen A. Perkins, Esq. Treas. 9 coll.—Lad. Asso. Mrs. Joseph L. Mills, Pres. Mrs. Benj. C. Perkins, V. Pres. Mrs. Chester Wadsworth, Sec. Mrs. Lawton Wadsworth, Treas. 8 coll. Formed March 2.

Pittsfield. Gent. Asso. prev. formed. 6 coll.—Lad. Asso. Mrs. Rufus W. Bailey, Pres. Mrs. Henry C. Brown, V. Pres. Miss Mary Childs, Sec. Mrs. John R. Crocker, Treas. 6 coll.

MAINE. Cumberland Co. Westbrook. Gent. Asso. Rev. Caleb Bradley, Pres. Nathaniel Partridge, Esq. V. Pres. Mr. Eben. D. Woodford, Sec. Mr. Artemas Prentice, Treas. 3 coll.—Lad. Asso. Mrs. Nathaniel Partridge, Pres. Mrs. Eben. D. Woodford, V. Pres. Miss Ruth Merrill, Sec. Mrs. Rebecca Adams, Treas. 4 coll. Formed Feb. 30.

York Co. Sanford. Gent. Asso. Rev. Christopher Marsh, Pres. Dea. John Frost, V. Pres. John Frost, Esq. Sec. John Powers, Esq. Treas. 4 coll.—Lad. Asso. Mrs. Christopher Marsh, Pres. and Treas. Mrs. Betsey Frost, V. Pres. Mrs. John Frost, 3d, Sec. 3 coll. Feb. 25.

Alfred. Gent. Asso. Rev. Nathan Douglass, Pres. Abiel Hall, Esq. V. Pres. Jeremiah Goodwin, Esq. Sec. Mr. David Hall, Treas. 4 coll.—Lad. Asso. Mrs. Nathan Douglass, Pres. Mrs. George Rogers, V. Pres.

Miss Hannah Rogers, Sec. Mrs. Jeremiah Goodwin, Treas. 3 coll. Feb. 28.

Wells. Gent. Asso. Joseph Gilman, Esq. Pres. Nahum Morrill, Esq. V. Pres. Mr. Theodore Clark, Sec. Dea. Samuel B. Littlefield, Treas. 4 coll.—Lad. Asso. Mrs. Jonathan Greenleaf, Pres. Mrs. Joseph Gilman, V. Pres. Miss Theodosia Gilman, Sec. Mrs. John Storer, Treas. 6 coll. March 4.

York. Lad. Asso. Mrs. Moses Dow, Pres. Mrs. Samuel Moody, V. Pres. Miss Lavinia Lyman, Sec. Mrs. Joseph Young, Treas. 5 coll. March 6.

NEW HAMPSHIRE. Hillsborough Co. Hancock. Gent. Asso. Mr. Asa Symonds, Pres. Rev. Archibald Burgess, Sec. and Treas. 7 coll.—Lad. Asso. Mrs. Oliver Lawrence, Pres. Mrs. Aaron Knights, V. Pres. Miss Ann Clark, Sec. Mrs. John Brooks, Treas. 7 coll.

Greenfield. Gent. Asso. Rev. Francis Danforth, Pres. and Treas. Dea. John Holt, V. Pres. Mr. John Holt jun. Sec. 7 coll.

Francestown. Gent. Asso. Rev. Moses Bradford, Pres. Dea. Buckman Fairbanks, V. Pres. Mr. Amos Sleeper, Sec. Capt. Peter Clark, Treas. 8 coll.—Lad. Asso. Mrs. Sarah Bradford, Pres. Mrs. Betsey Eaton, V. Pres. Mrs. Silence Kingsbury, Sec. Mrs. Jane Clark, Treas. 11 coll. Jan. 20.

Lyndeborough. Gent. Asso. Rev. Nathaniel Merrill, Pres. Dea. Benjamin Goodridge, V. Pres. Dea. Wm. Jones, Sec. and Treas. 9 coll.—Lad. Asso. Mrs. Betsey Merrill, Pres. Mrs. Sarah Goodridge, V. Pres. Mrs. Priscilla Jones, Sec. Mrs. Hannah Goodrich, Treas. 9 coll. Jan. 26.

Milford. Gent. Asso. Rev. Humphrey Moore, Pres. Dea. Daniel Burns, V. Pres. Mr. John Blunt, Sec. Adam Dickey, Esq. Treas. 8 coll. Feb. 21.—Lad. Asso. Mrs. Humphrey Moore, Pres. Mrs. Benjamin Wright, V. Pres. Miss Bathsheba French, Sec. Miss Maria Moore, Treas. 8 coll.

Mount Vernon. Gent. Asso. Rev. Nathaniel Kingsbury, Pres. Dea. John Carlton, V. Pres. Dea. John Bruce, Sec. Dr. Daniel Adams, Treas. 6 coll. Feb. 24—Lad. Asso. prev. formed.

Hollis. Gent. Asso. Rev. Eli Smith, Pres. Dea. E. Burge, V. Pres. Dea. Enos Hardy, Sec. Mr. Ralph W. Jewett, Treas. 7 coll.—Lad. Asso. Mrs. Eli Smith, Pres. Mrs. E. Emerson, V. Pres. Miss Hannah Worcester, Sec. Miss Martha Burge, Treas. 11 coll. Feb. 28.

Mason. Gent. Asso. Rev. Ebenezer Hill, Pres. Dea. Hezekiah Richardson, V. Pres. Mr. Isaac Kimball, Sec. Mr. Josiah Winchip, Treas. 10 coll.—Lad. Asso. Mrs. Ebenezer Hill, Pres. Mrs. Wm. Barber, V. Pres. Mrs. Timothy Dakin, Sec. Miss Lydia Warren, Treas. 9 coll. March 15.

Brookline. Gent. Asso. Rev. Jacob Holt, Pres. Dea. Thomas Bennet, V. Pres. Mr. John Sawtell, Sec. Mr. James Parker, Treas. 3 coll.—Lad. Asso. Mrs. Jacob Holt, Pres. Mrs. John McDonalds, V. Pres. Mrs. John Sawtell, Sec. Mrs. Colburn Green, Treas. 3 coll. March 17.

CONNECTICUT. New Haven County. Cheshire. Lad. Asso. Mrs. Silas Hitchcock, Pres. Mrs. Sophia Hitchcock, V. Pres. Miss Mary Street, Sec. Miss Harriet Stanley, Treas. Formed Jan.

Wallingford. Gent. Asso. Rev. James Noyes, Pres. Reuben Rice, V. Pres. Miles M. Carrington, Sec. Joshua Atwater, Treas. Jan. 26.

West Haven. (Eccles. Soc.) Gent. Asso. William Stebbins, Pres. Rev. Samuel Rich, V. Pres. Nehemiah Kimberly, Sec. Newton Stephens, Treas. 4 coll. March 13.—Young Gentlemen's School Asso. James Walsh, Pres. William E. Wallace, V. Pres. Peter Arredondo, Sec. Edwin Wallace, Treas. Formed Feb. 13.

Branford. (1st Soc.) Gent. Asso. Rev. Timothy P. Gillet, Pres. Samuel Frisbie, V. Pres. Phineas Bushnell, Sec. Samuel Plant, Treas. 7 coll.—Lad. Asso. Mrs. T. P. Gillet, Pres. Mrs. Samuel Plant, V. Pres. Miss Emeline Fowler, Sec. Mrs. Giles Barker, Treas. 7 coll. Feb. 15.

Guilford. (1st Soc.) Gent. Asso. Rev. Aaron Dutton, Pres. Samuel Robinson, V. Pres. William Todd, Esq. Sec. John B. Chittenden, Treas. 8 coll.—Lad. Asso. Mrs. Aaron Dutton, Pres. Mrs. Hannah Landon, V. Pres. Miss Hannah Starr, Sec. Miss Hannah Burgess. Treas. 8 coll. Feb. 15.

North Milford. Gent. Asso. Rev. Erastus Seranton. Pres. Joseph Prudden, V. Pres. Alpheus Clarke, Sec. Samuel Prudden, Treas. 7 coll.—Lad. Asso. Mrs. Erastus Scranton, Pres. Mrs. Joseph Prudden, V. Pres.

Mrs. Asa Platt, Sec. Mrs. Jonathan Judd, Treas. 6 coll. Feb. 18.

Salem, (Eccl. Soc.) Gent. Asso. Rev. Amos Pettigill, Pres. Calvin Spencer, V. P. Wm. D. Beardsly Sec. Truman Porter, Treas. 5 coll.—Lad. Asso. Mrs. Amos Pettigill, Pres. Mrs. Daniel Beecher, V. P. Miss Mary Spencer, Sec. Mrs. Charles Goodyear, Treas. 5 coll. Feb. 20.

Oxford. Gent. Asso. Hon. Abell Wheeler, Pres. and Treas. Lemuel Beardsly, V. Pres. Doct. Noah Stone, Sec. 8 coll. March 7.

Hamden, (East Plains Soc.) Gent. Asso. Jesse Gilbert, Pres. Elias Bassett, V. Pres. Rufus Dorman, Sec. Theophilus Bassett, Treas. 5 coll.—Lad. Asso. Mrs. Jonathan Mix, Prea. Mrs. James Atwater, V. Pres. Miss Sarah Bradley, Sec. Miss Sarah Bassett, Treas. 5 coll. March 10.

Derby. (1st Soc.) Gent. Asso. Rev. Zephaniah Swift, Pres. John Carrington, V. Pres. John L. Tom-

linson, Esq. Sec. Henry Johnson, Treas. 5 coll.—Lad. Assq. Mrs. John L. Tomlinson, Pres. Mrs. Truman Coe, V. Pres. Miss Mabel Holbrook, Sec. Mrs. Truman Gilbert, Treas. 4 coll. March 11.

Woodbridge. (Bethany Soc.) Jabez Hitchcock, Pres. John Thomas, Esq. V. Pres. Theophilus Smith, Sec. and Treas. March 14.

Northford. Gent. Asso. Munson Linsley, Pres. Ralph Linsley, V. Pres. John Maltby, Sec. Solomon Fowler, Treas. 5 coll.—Lad. Asso. Mrs. Solomon Fowler, Pres. Mrs. John Maltby, V. Pres. Mrs. Stephen Tyler, Sec. Miss Clarissa Fowler, Treas. 5 coll. March 17.

Woodbridge. (Amity Soc.) Gent. Asso. Rev. Jason Allen, Pres. Doct. Isaac Goodsell, V. P. Mezekiah Northrop, Sec. Thomas Darling, Treas. 6 coll.—Lad. Asso. Mrs. J. Allen, Pres. Miss Oliva Newton, V. Pres. Miss Abigail Clark, Sec. Mrs. David Smith, Treas. March 18.

Donations

FROM FEBRUARY 21ST. TO MARCH 20TH, INCLUSIVE.

I. AUXILIARY SOCIETIES.

Bath and vic. Me. For. Miss. so.		
J. Hyde, Esq. Tr.	8100 00	
Hartford co. Ct. Aux. so. J. R. Woodbridge, Esq. Tr.		
Wintonbury, young la. asso. for hea. youth	6 75	
Litchfield co. Ct. Aux. so. F. Deming, Esq. Tr.	100 00	
New Boston and vic. N. H. Aux. so.		
Capt. P. Clark, Tr.	50 00	
Palestine miss. so. Dr. E. Alden, Tr.		
Halifax, Weymouth, 2nd. par.	11 00	
Wiscasset, Me. La. aux. asso. Mrs. I. Coffin, Tr. (of which for wes. miss. 11)	25 67	—36 67
Worcester, Ms. Central Asso. Aux. so. Maj. E. Flagg, Tr.	21 75	
Grafton, Gent.	15 50	
	La.	23 65
Holden, Gent.	72 45	
	La.	44 85
Leicester, Gent.	26 00	
	La.	41 38
Oxford, Gent.	30 00	
	La.	40 02
Rutland, Gent.	32 37	
	La.	28 85
West Boylston, Gent.	17 75	
	La.	6 83
Worcester, Gent.	47 85	
	La.	54 54
		488 04
Deduct expenses of printing, &c.		
20,21; e. notes, 3	23 21	—464 83
Total from the above Auxiliary Societies,	8780 00	

II. VARIOUS COLLECTIONS AND DONATIONS.

Acworth, N. H. Mr. H. McKeen, for Cher. miss. by Rev. P. Cooke,	2 00	
Amherst, Ms. Rev. Prof. Fiske, by Mr. O. Eastman, 1; Miss. so. of acad. for Zenas Clapp at the Sandw. Isl. by Mr. G. C. Beaman, Tr. 16	17 00	
Andover, (S. par.) Ms. Moral and char. so. 20; Mr. W. Foster, for trans. of the Scrip. 10; friends, for wes. miss. 2,25; by Rev. J. Edwards,	32 25	
Athens, Pa. Coll. for Bombay chapel, by Rev. S. Parker	1 15	
Augusta, N. Y. For. miss. so. 17; mon. con. 13; by Dea. A. Thomas	30 00	
Barnet, Vt. An aged fem. for two fem. chil. in Ceylon to be named Janet Morro and Jane Thomson, by Rev. L. Worcester,	40 00	
Bath, Me. Fem. ed. so. 3d pay. for John W. El-		

lingwood, at the Sand. Isl. Mrs. H. Donnell, Tr.	30 00
Bennington, Vt. Mr. W. B. Adams, by Rev. J. Brackett,	1 00
Berkshire, (Richford Village,) N. Y. Mon. con. 3; Miss H. P. Hyde, 1; Miss C. Tompkins 1; by dea. A. Thomas	5 00
Boston, Ms. United mon. con. for Pal. miss.	75 24
A widow, for the ed. of hea. youth	600 00
An indiv. for Sou. Am. miss. (prev. rem. 773,25)	
Miss H. M. Brown, Westmoreland co. Pa. 1; B. Ely, Esq. Simsbury, Ct. 1	2 00
Mater. asso. 6th pay. for Susan Huntington in Ceylon, by Miss M. Perry,	12 00
Bridgeton, Me. Fem. miss. so. by Phebe Beeman, Tr.	5 00
Brimfield, Ms. Chh. 31; mon. con. 10; by Rev. J. Vaill	41 00
Buckland, Ms. Young men's aux. for miss. so. Dr. W. Taylor, Tr. 5,25; mon. con. 2,25; by Rev. B. F. Clarke	7 50
Buxton, Me. A little boy, by Mr. F. E. Cannon,	12
Byron, N. Y. Fem. miss. so. by J. Taggart, Esq.	16 00
Cambridge, Ms. A friend	10 00
Camden, N. Y. A friend, by Dea. A. Thomas,	50
Camillus, N. Y. Mon. con. in 1st cong. so. by G. Wilcoxson, Esq.	12 00
Canaan, Ct. Chh. contrib. by Rev. P. Cowles	7 00
Canandaigua, N. Y. To constitute the Rev. ANSEL D. EDDY an Honorary member of the Board, fr. ladies of his cong.	50 00
Candia, N. H. Coll. in Rev. A. Wheeler's so. by Dea. J. Shennon	37 70
Carlisle, Ms. Contrib. in cong. so. 5,50; hea. sch. so. 11,50; by Dr. Nelson	17 00
Carlisle, Pa. Rev. G. Duffield, 1,80; a member of his chh. m. f. 13,20	15 00
Catskill, N. Y. A fem. friend, by Rev. Dr. Porter	10 00
Charleston, S. C. Juv. so. in Miss E. Rain's school, 2d pay. for Mary Christiana Gregorie at Carmel, by Mr. H. C. McLeod	30 00
Chelsea, Ct. Coll. in Sab. school, H. Colton, sup. through miss. so. of Norwich and vic. by F. A. Perkins, Esq.	15 20
Chester, N. H. M. f. in cong. par. Capt. B. Fitts Jr. manager, by Rev. J. R. Arnold	35 43
Colchester, Ct. Muslin Band, 5th an. pay. for Asa Bigelow in Ceylon, by Clarissa Bigelow 12; Mary L. Bigelow, av. of purses, &c. for Pal. miss. 4	16 00
Danby, N. Y. Mon. con. by Rev. S. Parker,	10 69
Dorset, Vt. Gent. asso. by Rev. J. Brackett	1 50
Dracut, Ms. Mon. con. in presb. chh. by Mr. J. Tyler	9 77
East Bloomfield, N. Y. Mon. con. Dea. T. Buell, Tr. 14,67; Mrs. C. Buell, a prem. on linen cloth 6; by Rev. A. D. Eddy	20 67
Ellington, Ct. Fem. benev. so. Mrs. A. Chapman, Tr. by Dr. Weed	15 50
Franklin, Ct. Miss. so. by F. A. Perkins, Esq.	18 00
Freeport, Me. Mon. con. for Veazie Merrill at the Sandw. Isl. by Mr. F. E. Cannon	8 50
Gardner, Ms. Fem. cent so. Miss A. Osgood,	

Tr. for wes. miss.	
<i>Gloucester</i> , Ms. A fem. friend, for Sandw. Isl. miss.	11 28
<i>Goshen</i> , N. Y. A friend, by Rev. E. Fiske	2 00
<i>Granville</i> , N. Y. Mrs. S. Gray, by Rev. J. Brackett	6 00
<i>Greene</i> , N. Y. Coll. by Dea. A. Thomas,	1 00
<i>Guilford</i> , N. Y. Fem. char. so. by do.	6 00
<i>Hadley</i> , Ms. Major E. Smith, for <i>Erastus Williams</i> Smith at Goshen, Choc. na.	8 00
<i>Hancock</i> , N. H. Dea. D. Kimball, m. f. by Rev. J. Edwards	100 00
<i>Hanover co.</i> Va. Coll. at Polegreen meet. house by Mr. J. G. Hamner	6 00
<i>Harford</i> , Pa. La. by Rev. E. Kingsbury	10 00
<i>Highgate</i> , Vt. Indiv. by H. Janes, Esq.	2 57
<i>Homer</i> , N. Y. M. f. Mr. E. Atwater, sup. by Rev. J. Keep	75
<i>Johnstown</i> , N. Y. Mr. D. Leonard, 5; Mr. J. Hall, 1,50; by Dea. A. Thomas	14 00
<i>Keene</i> , N. H. Mon. con. by Rev. Z. S. Bartow	6 50
<i>Kingston</i> , Ms. Coll. in cong. chh. by Mr. S. A. Worcester	4 00
<i>Lancaster co.</i> Pa. A friend, by R. Ralston, Esq.	20 28
<i>Lisbon</i> , Ct. Fem. char. so. Rachel Read, Tr. 12; mon. con. in Hanoon so. 5,14; by F. A. Perkins, Esq.	10 00
<i>Locke</i> , N. Y. A friend, by J. Millerd, Esq.	17 14
<i>Longmeadow</i> , Ms. Fem. benev. so. Miss L. Colton, Tr. 30; Gent. Asso. by Mr. D. Booth, Jr. 20; western miss. so. for wes. miss. by Mr. J. Booth, Tr. 22	1 00
<i>Lunenburg</i> , Vt. Mr. E. Clarke, by Rev. A. Rand	72 00
<i>Lyndeboro</i> , N. H. A friend, for wes. mis. by Mr. O. Eastman	10 00
<i>Manchester</i> , Vt. Young la. asso. semi. an. pay. for <i>Susan Howe Bennett</i> in Ceylon, 10; mon. con. 4; by Rev. J. Brackett	1 00
<i>Marblehead</i> , Ms. La. 6th an. pay. for <i>Samuel Dana</i> , in Ceylon, 12; mon. con. in Rev. S. Dana's so. 12; by Hon. W. Reed,	14 00
<i>Middletown</i> , L. I. Mr. E. King,	24 00
<i>Murfreesboro</i> , N. C. Presb. cong. for a child in Ceylon, to be named <i>Carolina Hertford Murfree</i> by Mr. J. Douglass	6 00
<i>New Haven co.</i> Ct. Wes. dis. aux. so. New Haven branch, by T. Dwight, Esq.	13 00
<i>New Haven</i> , Ct. Young la. benev. asso. 5th pay. for <i>Asahel Nettleton</i> in Ceylon, by Miss A. Dunning, 20; two friends, 50 c. by T. Dwight, Esq.	27 00
<i>New Ipswich</i> , N. H. Mon. con. by Rev. J. R. Barbour, 49,80; Capt. J. Brown, by Mr. A. Parker, Jr. 4,50	20 50
<i>Northumberland</i> , N. Y. Mon. con. by J. Olmstead, Esq.	54 30
<i>North Yarmouth</i> , Me. Mon. con. for Pal. miss. by Mr. W. Sewall,	2 00
<i>Norway</i> , N. Y. Mon. con. by Dea. A. Thomas, <i>Orford</i> , (W. So.) N. H. Mon. con. by Rev. S. Dana	15 00
<i>Otis</i> , Ms. Rev. J. Lee, by Mr. N. Willis,	14 00
<i>Ovid</i> , N. Y. Mon. con. in 1st presb. cong. by Mr. J. L. Eastman, Tr.	5 00
<i>Paris</i> , N. Y. Union so. mon. con. by Dea. A. Thomas	11 00
<i>Peacham</i> , Vt. Mon. con. 8,32; m. f. 8,68; by Rev. L. Worcester	4 07
<i>Philad.</i> Pa. Youth's mite so. Sarah McMullin, Tr. to ed. a hea. youth	17 00
<i>Plainfield</i> , Ct. Mon. con. by Rev. O. Fowler,	7 00
<i>Plymouth</i> , Ms. Fem. asso. Miss H. Morton, Tr. by Mr. J. Morton, 12; a friend, 10	19 00
<i>Plympton</i> , Ms. Hea. friend so. Lydia Dexter, Tr.	22 00
<i>Portland</i> , Me. Fem. miss. so. by Rev. Dr. Payson, 45; mon. con. in chapel cong. chh. 50; chapel chh. fem. miss. so. for wes. miss. 15,79; by Mrs. S. How, Tr.	24 84
<i>Pownal</i> , Me. A friend, 65 c. chil. in Rev. W. Chapin's fam. 31 c. by Mr. F. E. Cannon,	110 79
<i>Randolph</i> , Vt. Mon. con. 22; students agri. so. 4; by Rev. R. Nutting	96
<i>Reading</i> , Ct. Mr. E. Sanford, by T. Dwight, Esq.	26 00
<i>Reading</i> , (S. par.) Ms. So. of misses, for hea. chil. Mrs. Reid, Pres. by Rev. J. Reid,	1 00
<i>Rhode Island</i> , C. box of a lad, for Cher. miss.	6 50
<i>Riga</i> , N. Y. Mon. con. by Mr. J. Bissell, Jr.	2 23
<i>Ridge</i> , N. H. Mon. con. by Rev. A. W. Burnham	14 59
	12 00
<i>Sangersfield</i> , N. Y. Mr. A. Townsley, for <i>Frutilla Townsley</i> at Mayhew, by Dea. A. Thomas	30 00
<i>Sharon</i> , Ct. Mr. S. Pardee, for For. miss. school, by T. Dwight, Esq.	50
<i>Shelby</i> , N. Y. La. so. by Mr. J. Bissell Jr.	5 54
<i>Shrewsbury</i> , Ms. A friend, by Mr. N. Pratt,	2 00
<i>Simsbury</i> , Ct. Dr. J. Bester, for For miss. sch.	1 00
<i>Somers</i> , Ct. Mon. con. 12; two friends, 2; E. Clark, for Pal. miss. 1; by Rev. W. L. Strong	15 00
<i>Standish</i> , Me. Mr. Moody, by Mr. F. E. Cannon	25
<i>Swanton</i> , Vt. A fem. friend, by H. Janes, Esq.	3 00
<i>Trenton</i> , N. Y. Fem. miss. so. 25,55; Dea. L. Younglove, 5; mon. con. in <i>Garrett's neighborhood</i> , 1,28; by Dea. A. Thomas	31 83
<i>Troy</i> , N. Y. Benev. indiv. in Rev. Mr. Beman's cong. by Rev. J. Brackett	25 00
<i>Trumbull</i> , Ct. Mon. con. by T. Dwight, Esq.	1 50
<i>Utica</i> , N. Y. Ladies of the presb. so. for ed. fem. chil. at Bombay, 71,31; coll. by Rev. Mr. Lawton, 7,34; cash rec'd for articles sold, 6,81; mon. con. 3; a fem. friend, 5; by Dea. A. Thomas	93 46
<i>Virginia</i> , Miss M. Fowler, in part for ed. of a hea. child, by Mr. T. Wigglesworth	5 00
<i>Wallingford</i> , Ct. Young la. miss. so. by Miss E. Noyes, Sec.	12 00
<i>Walton</i> , N. Y. Fem. Columbian cent so. by Rev. Dr. Porter	12 00
<i>Washington City</i> , Mon. con. in 1st. presb. chh. by Rev. R. Post	12 00
<i>Watertown</i> , Ct. Doreas so. for <i>Uriel Gridley</i> in Ceylon, by Maria Bryan, Tr.	20 00
<i>Waynesboro</i> , Ga. W. Urquhart, Esq.	20 00
<i>Westford</i> , N. Y. Benev. so. for pro. Chris. knowl. by E. Williams, Esq.	15 00
<i>Windham</i> , O. Dea. E. Alford, by Rev. J. Treat	10 00
<i>Winthrop</i> , Me. Mon. con. by Rev. D. Thurston	32 25
<i>Unknown</i> , or purposely concealed by the donors, a friend, (of which for school fund, 100;) A friend, for <i>Samuel Judson</i> in Ceylon	200 00
To aid the cause of miss.	50 00
A friend, by Rev. W. Fay	10 00
Two ladies, for a child in the Cher. na.	3 00
E. T. to aid the cause of missions	15 00
	10 00
<i>Amount of donations acknowledged in the preceding lists, £3,446 87.</i>	
III. PERMANENT FUND FOR TREASURER.	
<i>Boston</i> , Ms. H. Hill	100 00
IV. DONATIONS IN CLOTHING, &c.	
<i>Abington</i> , Ms. A bundle from fem. in Rev. D. Thomas' so. for Sandw. Isl. miss.	3 25
A bundle, fr. do. (of which fr. Hanson, 1,75.) for For. miss. sch.	9 25
<i>Carlisle</i> , Ms. A bundle fr. hea. sch. so. for Elliot,	3 50
<i>Hamps. Chris. Depos.</i> Ms. Sundry articles fr. fem. so. in <i>Wilbraham</i> S. par. for Mrs. Ruggles, at the Sandw. Isl.	14 13
<i>Newburyport</i> , Ms. A box, fr. Ladies by Mrs. Emerson, for Sandw. Isl. miss.	45 00
2 boxes of glass, fr. do. by do. for Sandw. Isl. miss.	7 90
<i>Newton</i> , Ms. Fem. friendly so. by Mr. W. Jackson	18 70
<i>Putney</i> , Vt. 50 copies of Easy Lessons, by the author, J. Leavett.	
<i>Rhode Island</i> , 6 vests, fr. a friend,	12 00
<i>The following articles are respectfully solicited from Manufacturers and others.</i>	
Printing paper to be used in publishing portions of the Scriptures, school-books, tracts, &c. at Bombay, and at the Sandwich Islands.	
Writing paper, writing books, blank books, quills, slates, &c. for all the missions and mission schools, especially for the Sandwich Islands.	
Shoes of a good quality, of all sizes, for persons of both sexes, principally for the Indian missions.	
Blankets, coverlets, sheets, &c.	
Fulled cloth, and domestic cottons of all kinds.	
<i>Note.</i> The sum of £10,50, from <i>Groton</i> , Vt. published in the Herald for February, was for av. of a small piece of undivided land, given by the proprietors.	
Of the sum of 32,37, received from <i>Hampden</i> co. miss. so. and acknowledged in the Herald for February, £19,46 were from the mon. con. in <i>Springfield</i> , Ms. Mr. D. Bontecou, Tr.	

EXTRACTS FROM CORRESPONDENCE.

THE first is from the letter of an aged clergyman, enclosing a donation for the Treasury.

As we contribute monthly for the support of missionaries among the heathen, I hope to be able to send something to you, at least twice in the year. And by the late account of a revival in Ceylon, we have great encouragement to increase our contributions. It is my prayer, that they may be doubled, yea trebled for a work so glorious; and that we may soon hear the joyful tidings of the conversion, not only of individuals, but of whole nations, to the faith of the ever blessed Gospel.

But my age is such, that I cannot expect on earth to be greeted with such joyful news much longer. But, if by unmerited grace I should join the assembly above, there such news, when published, will excite the praises of saints and angels to the great Redeemer, for his all conquering love and power; and with joy we shall welcome such converts from among the heathen to the world of unmerited rewards.

We add another from a distinguished clergyman in the state of New York.

From all the information we have, it appears that the call for missionary exertions is daily becoming louder and louder. Every thing at present seems to be calculated to stimulate the Christian public to make greater exertions than have been made hitherto. I have been highly pleased in reading Mr. Fay's sermon; and should be glad to see it extensively circulated among the churches of our land.

I have long thought that the Christian world had sacrifices to make, far beyond what it has made for the heathen. We are not to consult what we can do with perfect convenience to ourselves; but we are to part with what might render our temporal condition more eligible, for Christ and the cause for which he bled. "Christ, our passover, was sacrificed for us," and we are now, in the matter of sacrifice, to follow his steps.

The two next are from respectable laymen:

The consideration, that so many faithful and zealous missionaries have left their homes, their friends, their country, and their all as it respects this world, and are laboring in the best of causes, in distant heathen lands, to instruct the ignorant, and reclaim the wandering savage from the error of his ways;—this has induced me to address you at this time. I am not wealthy; but the Lord, in his providence, has given me some property, which, indeed, is not mine, but His. I therefore enclose you *ten dollars*, which you will apply to the station, at which it is most needed.

—My crop of last year having turned out but about one third what it might have been expected, I had closed my donation account for the season, by settling an assumption of \$25 to the Princeton Theological Seminary, made upwards of a twelvemonth ago; but, on reading Mr. Pond's Discourses, I have come to the determination of opening it again, by anticipating the proceeds of next crop, and enclosing to you *forty dollars*, in U. S. money, to be appropriated as follows;—viz. \$20 to the A. B. C. M., and the remainder, after paying for one volume of the Missionary Herald, to the American Education Society.

Our last extract is from the letter of a gentleman high in civil life, and relates to the Monthly Concert for Prayer.

I take the liberty to mention, that I esteem these meetings as very important, and hope they will soon become universal. The contributions on those occasions are, also, very important, and ought to be encouraged. The union of prayers and alms, it may be hoped, will draw down blessings.

In this way an opportunity is given for every friend of missions to contribute. Even the smallest sum may be given without observation. When it is practicable, it may be well to have the box so placed, or presented, that it may not be generally noticed who contributes, nor be known what amount any one gives. This may seem a small matter; but perhaps it will be found, on examination, that, as partial as the contributions now are, they form an important item in the funds of the Board. If I mistake not, about ONE TENTH is from this source.

While much praise is due to those who are rich in this world's goods, and who give liberally in this best of causes, (and may their liberality be increased an hundred fold,) yet the same amount contributed by a thousand poor persons, will ordinarily do more good, than if given by one only. Those especially who contribute at these meetings, will feel an interest in the success of an object, to which they are accustomed to contribute. Their prayers and exertions, however insignificant in the world's esteem, cannot fail to be important. The cause stands in need of the aid of all, both rich and poor.

Cannot some means be devised for making the contributions at the Monthly Concert more universal? As a medium of exciting others and preventing any from growing weary, all such contributions should be particularly noticed. This may give the Officers some trouble, but I am satisfied the beneficial effects will more than compensate them.

THERE has been received this month, from the monthly concert collections, the sum of \$473,97, being nearly *one-seventh part* of the whole amount of the donations acknowledged in this number.

ERRATA:—At p. 69, top of first column, for 1824 read 1823; p. 84, for Charles Emerson read Thomas; p. 93, for Rev. Isaac Peet read Rev. Josiah Peet.